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CAN TELEPATHY PENETRATE THE IRON CURTAIN?

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ARTERLY REVIEW OF PSYCHICAL RESEARCH

WALDEMAR KAEMPFFERT

WALDEMAR Kaempffert is no longer with us. The science editor of *The New York Times,* a lifetime student of psychic research, died in New York on November 27; he was 79 years old.

It was my privilege to know Waldemar Kaempffert over the span of nearly two decades. We met on many occasions when conversation was permitted to cover a large canvas that included psychic research as well as the world of atoms, electrons, stars and galaxies.

The friendship of this man, and its meaning to one like myself, are difficult to describe. Since my first arrival in the United States, lunches were made occasions for the joint envisioning of a time beyond man-made boundaries, of an existence where men could dare to look toward a richer life, of a world where materialism would no longer reign altogether supreme.

I was always astonished by the sparkle and glow which these views of a hoped-for future brought to the eyes and voice of Dr. Kaempffert. His mind, always clear and active, was quick to envision and describe a panorama of infinite grandeur and variety that lay beyond the immediate canvas. His imagination was spurred by a passion for human advancement and by a knowledge of the scientifically possible.

DR. Kaempffert was all too familiar with the dogmatic assumptions that permeate various branches of science. He often remarked that such dogmatism—to be found even among parapsychologists themselves—could be a fatal barrier to future knowledge. He felt that rigid systematization, what he called a "passion for measurement," might seriously hamper true scientific progress.

Waldemar Kaempffert was an understanding listener, and a gentle counselor. Standing aside and above the petty battles for acceptance, or at least knowledge of, psychic data, he often advised me not to trouble too much with the many levels of psychic experiences, with elusive details of such phenomena as precognition or clairvoyance; he believed that it was more essential to measure the philosophical gains and gauge the

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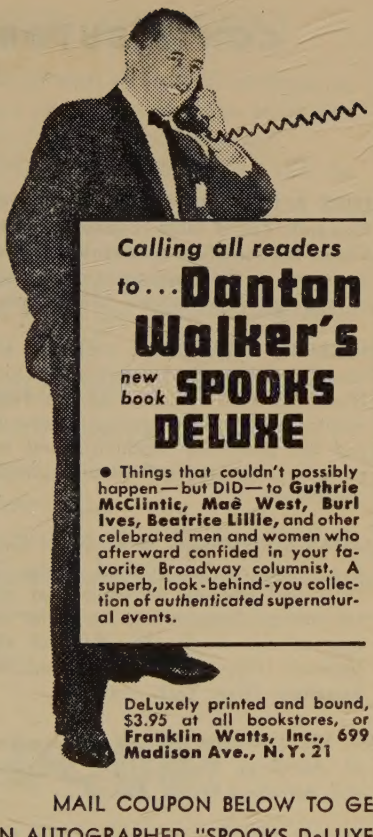

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NANDOR FODOR published a paper on "Freud and the Poltergeist" in **Psychoanalysis**, the Journal of Psychoanalytic Psychology (Winter 1955-56), which in some respects supplements his contribution to this issue.

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CAN TELEPATHY PENETRATE THE IRON CURTAIN?

Henry K. Puharich

EDITORIAL NOTE: On October 15, the magazine Newsweek *carried an item that raised several highly controversial questions: Can psychic phenomena be harnessed to serve national security in time of peace or war? Is it possible to use apparent extra-sensory abilities within the framework of intelligence-gathering government agencies? Or, to put it simply, can telepathy penetrate the Iron Curtain?*

The Newsweek *report was published under a "Pentagon" dateline and stated: "Fantastic as it sounds, a serious psychological-research project being conducted for the Joint Chiefs of Staff is a study of the possible use of extra-sensory perception. Those in on it are looking into the possibilities of using ESP not only to read the minds of Soviet leaders but to influence their thinking by long-range thought control."*

The news magazine's version of this item of Washington gossip is interesting both for its realistic possibilities and its imaginative embellishments. To "influence the thinking" of Soviet officials would call for a type of "suggestion-by-telepathy" for which no dependable research and no repeatable experiments exist. Dr. Emanuel K. Schwartz, New York psychologist and psychoanalyst, comments that "if there is the slightest possibility of a telepathic experience occurring at all, most parapsychologists agree, it occurs in a state of non-conscious awareness, where there is no will or effort made in the direction, time, place or

content of experience." However, the noted authority on Communist-practiced "brainwashing" and other psychological efforts to dominate the human personality, Dr. Joost A. M. Meerloo, reports that "there exist comparable communications on distance." Dr. Meerloo told TOMORROW *that he has personally "witnessed tests in 'inobtrusive hypnotism' on distance," efforts to "influence people without their being aware of it." According to Colonel John Watt, Executive Secretary of the Joint Chiefs of Staff, the* Newsweek *report was "without foundation in fact."*

THE use of extra-sensory perception for long-range thought control is, to say the least, highly speculative at the present state of parapsychological research. However, the use of sensitives (mediums, psychometrists, and others) to supplement or confirm data obtained by other means would not violate the principles of cautious intelligence procedures. Much data on personalities and events that flows into the offices of intelligence agencies is indirect, vague, or suspect as to source. Only when confirmation from various sources is obtained may such an item be considered acceptable and thus given a high reliability rating.

Let us take an imaginary example of the manner in which routine intelligence might be aided by parapsychological means. Supposing a man asserting to be a high-level deserter from a potential enemy nation were to offer his services to a government agency. Assuming, too, that this man purported to have specific military or economic information. Obviously, one of the basic intelligence tasks would be to confirm the alleged identity of this person, his geographic origin, area of activity in his home country, and other items that would serve to test the accuracy of his claims.

A psychometrically gifted sensitive might receive certain impressions when given an item belonging to this man: perhaps an impression of his name, of a locality, of environment, of events and persons associated with him. These impressions, while unlikely to be conclusive of themselves, might spur other intelligence inquiries or suggest new paths of interrogation—all of which would help to confirm or undermine the allegations of the person in question.

Few channels of intelligence are by themselves wholly acceptable. However, as a supplementary channel extra-sensory perception might fulfill strictly limited and specific functions that apparently have not as yet been fully explored. Occasional reports suggesting that the Soviet armed forces are engaged in research in the field of extra-

ensory perception might be given more credence at present than during he Stalin era. Only recently did Radio Moscow broadcast a talk by landidate of Medical Sciences V. E. Rozhnov on the subject of "Hypnosis and Suggestion in Medical Science," which indicated a widening se of practices that earlier might have been condemned as deviations rom Stalinist Marxism.

During the four decades preceding the Bolshevik Revolution of 917, a widening circle of Russian scientists and laymen investigated nd discussed psychic phenomena. In 1875 and 1876, the St. Petersburg now, Leningrad) periodical Vyestnik Evropy *(European Messenger) ublished a discussion of mediumistic and spontaneous phenomena. rof. Dmitri I. Mendeléef, who throughout his life was deeply concerned ith chemical and physical theory, organized a Committee of the hysical Society of St. Petersburg University, to inquire into the veracity f certain phenomena. A controversy arose between Prof. Mendeléef nd Alexander N. Aksakov, Imperial Counselor to the Czar and a ioneer spiritualist, who disputed Prof. Mendeléef's claims of mediumtic fraud.*

In 1891 a Russian Society for Experimental Psychology was ounded, which investigated clairvoyance, psychometry and poltergeist henomena. The Society for Psychical Research (London) maintained ose contact with the St. Petersburg groups, largely through Count erovsky-Petrovo-Solovo, the Society's Honorary Secretary for Russia.

A Russian spiritualist journal, Rebus, *was published at the turn f the century; some of the experiments of the St. Petersburg groups ave been recorded in the* Journal *of the S.P.R. (London), in the* nnales des Sciences Psychiques *(Paris) and in the German magazine* sychische Studien *(Leipzig), founded by Mr. Aksakov in 1875. Acrding to the late Carl Vett (see* Tomorrow, *Summer 1955, Memoirs of a Psychic Researcher"), who organized five international rychic Research Congresses in Europe between the two World Wars, roperties of the Russian Psychic Research Society were seized by the ommunist government when it came to power; for the past four dedes psychical research in the Soviet Union, aside from possible govnment activities, would of necessity have been of a clandestine nature.*

In view of shifting attitudes and increased interest in extra-sensory rception on both sides of the Iron Curtain, Tomorrow *asked enry K. Puharich, M.D., Director of Research, Round Table Foundan, Glen Cove, Maine, to give his personal answer to the question "Can elepathy Penetrate the Iron Curtain?" His article follows.*

THERE is nothing fantastic about the alleged current interest of the U.S. Joint Chiefs of Staff in exploring the possibility of utilizing extra-sensory perception for collecting intelligence. This is a subject that has been blown hot and then cold in Washington for a number of years. In 1952 the author was asked to discuss such possibilities with U.S. Army officials at the Pentagon. Undoubtedly, many other scientists were also asked to give their opinion on the same problem.

The prime question faced by anyone interested in such an application of extra-sensory perception is: Is it feasible, and can it be a practical adjunct to the intelligence-collecting and evaluating apparatus?

In my opinion, the answer is in the affirmative to both parts of this question.

Problems of Security

THERE are many serious obstacles to the successful realization of collecting intelligence by means of extra-sensory perception. There are only a handful of men and women (sensitives) who can demonstrate this ability. The military has the initial problem of finding among this group those who are worthy of a top secret clearance. One is impressed with the gravity of this problem when considering the strict standards that must necessarily prevail.

Assuming that this obstacle can be overcome, there is the problem of selecting from the handful of parapsychologists in the world those who would conduct the necessary research. As far as I know, the government has not succeeded in utilizing this profession in exploring the research problem involved. Rather, it has consulted experts from fields other than parapsychology for advice. This is partly due to the fact that, among parapsychologists, the area of agreement is small; in fact it is overshadowed by a large area of disagreement. This condition can hardly be overlooked by men who must look for certitude.

But let us assume that sensitive men and women of undoubted talent can be found and utilized and that a competent corps of scientists can be enlisted to explore the problem. What further obstacles exist? The greatest problem is the elusive appearance and disappearance of extra-sensory perception, even among people of great talent. It is my opinion that by intensive research, this elusiveness can be stabilized so that there is more appearance and less disappearance of extra-sensory results.

There are a number of ways in which this can be achieved:

(1) Psychological stability must be nurtured in the sensitives. An environment of confidence, mutual trust, and dedication need

to be created. This is difficult to achieve in a military atmosphere.

(2) Chemicals are known that can stabilize the neural mass to favor the continuity of extra-sensory perception in humans. These substances have been known for centuries: the mushrooms of the Nahuatls; certain plants used in the upper Amazon; carbon dioxide; nitrous oxide, and many others. The important point about such chemicals is that they do not create ESP, but only stabilize its appearance in persons who already have it.

(3) There are miscellaneous techniques and devices that can be used to stabilize the appearance of extra-sensory perception. The Shamanist tradition the world over is replete with many such techniques. Among these devices are the use of psychometry, and the utilization of special electrical environmental conditions that both stabilize and increase the acuity of extrasensory perception.

Useful, Timely Intelligence

ASSUMING that sensitives would make themselves available, that government agencies would utilize them, and that scientific talent, techniques and devices can stabilize extra-sensory perception—what can this mean for the art of collecting intelligence? I believe that some useful and timely intelligence could be gained. However, of and by itself, it would not have too great a value. The collecting of intelligence by extra-sensory means is traditional, for instance, in Tibet. However, ESP intelligence might be of great value if properly integrated into the rationally directed intelligence apparatus as now practiced.

It is my opinion that an "Extra-sensory Intelligence Group" should be independent of government and under private sponsorship. Working in an atmosphere of secrecy and security regulations would surely kill the goose that lays the golden egg. Yet, there is no incompatibility between the existence and proposed function of such a private group and government security.

The best method known at present of gaining intelligence about a person or event (by means of ESP) is to give a sensitive a photo or the handwriting of the person in question. This material can be sealed in a blank opaque envelope. Since the best of performances by a sensitive usually yields only bits of information about the past, present or future, such a reading is usually meaningless by itself. Someone else has to fit it into a context. When such ESP intelligence is complemented by data from other sources, a completed picture may result.

This method can be illustrated by a case taken from the files of the Round Table Laboratory. On

August 17, 1956, a person who will be called Mr. Smith was being given a demonstration of psychometry by Mr. Peter Hurkos, a sensitive on the laboratory staff. Mr. Smith gave Mr. Hurkos some handwritten material sealed in a blank envelope. Only Mr. Smith knew the contents of the envelope. The following is the verbatim record of Mr. Hurkos' psychometric reading.

"I see very beautiful surroundings. The words in here are meant honestly. There was an operation a long time ago. This has to do not with a fat man, but a slim person. Now I am getting warm and feverish. It is someone who has entree into many places, and he has a slow walk. He is surrounded by death. I see a circle around this person. He is a high-placed person, a very intelligent person who speaks three languages perfectly. He has a very responsible position. He is a very honest, straight-forward person. He never lies. His word is his word. I see this person encircled by death, by dead people. He is a religious person. His health is not good, but he is not in bed.

"I am sorry what I now have to tell you. I see bad people around him; real crooks, but gentlemen—disguised as gentlemen, with nice dress. There is something against this person. He is under surveillance because he knows much, and he has to be very careful. I see him in a trap. I see water, and I see people coming from another place, and they have something to do with the Government. I see crooks and spies around this person. And there is something like an explosion—in a conference. I see a man with a small face and he is very kind. And then I see people in uniform around him, and I see an explosion. You will see that it happens in about three or four months from now. I see a trap set up for this man. He is a General who has a plot against him."

This is an example of the kind of intelligence collected by psychometry. I am sure that it is a meaningless jumble of words to the reader. Yet Mr. Smith, knowing the source of the letter, and having some picture of the circumstances surrounding the person who had written it, affirmed that it was correct in almost every detail that could be verified. As to the prophetic statements made, they apparently were plausible enough so that Mr. Smith dispatched a warning to the writer.

It is interesting that there was one major flaw in the reading. The letter was written by the wife of the man described. None of the bits of information described her, but they fitted her husband precisely. It might be added that the person described "psychometrically" is indeed a highly-placed per-

son, but Mr. Hurkos did not know who he was.* Yet when the same type of reading was done by Mr. Hurkos under hypnosis he was easily able to give the name of the person whose photo or handwriting he was psychometrizing.

Thus it is conceivable that a government intelligence agency could furnish such blank envelopes, collect the information that is given, take it back to headquarters, and fit it into the fragments already present in the dossier. Our laboratory conducted such a test for the Office of Psychological Warfare of the Department of the Army some years ago, and to this day none of our personnel or sensitives involved have any idea as to the complete meaning of the contents of the blank envelopes. It appears to me that such a method would suit both the requirements of sensitives and of the government.

There are men with great experience in extra-sensory perception who would no doubt tender the opinion that there is no profit to be derived from an intensive ESP research program with a view toward practical intelligence. And such an opinion is well-fortified by past experience. But I would like to report on some experiences that might show the value of a new line of research.

Research at the Round Table Foundation for the past six years has shown that under special environmental conditions many sensitives demonstrate an increase in accuracy and in the amount of intelligence collected by means of telepathy over that found under normal room conditions. The special environmental conditions are created by placing the sensitive inside of a cubical metal enclosure, or room, called a Faraday Cage.

The Faraday Cage is a copper enclosure whose walls prevent electromagnetic waves and electrostatic effects from passing this metal barrier to the inside. If a radio is taken inside the Faraday Cage it would continue to play as long as the door of the cage is open. But as soon as the door of the Faraday Cage is closed, and providing there is no electric wire passing through the walls, the radio will be completely cut off from the broadcasting station. The radio waves are stopped by the copper wall, and cannot penetrate to the interior of the Faraday Cage.

Likewise, if an electric charge is placed on the walls of the Faraday Cage a person inside will feel no electricity—even if he touches the inside walls of the cage.

The increase in the telepathic prowess of a sensitive was measured by rigidly statistical standards.

* The file on this case has been turned over to the Editors of Tomorrow. Mr. Hurkos' statements can be checked against the actual turn of events.

The method used to measure increase or decrease of telepathic ability was a matching problem test. A familiar example of a matching problem is tossing a coin in the air and calling out whether it will land heads or tails. In other words, in order to be correct, one's call must always match the coin face that turns up. This principle is used in almost all tests for ESP. We utilized such a test which is called the Matching Abacus Test, MAT for short. It consists of two matching sets of ten different pictures. Each set of pictures is placed in a row. Both rows of pictures are shuffled, and the matching of ten pictures is called a run. The pictures are placed under an opaque screen so that the sensitive (the receiver in telepathy) can handle them, but cannot see them. The receiver is also blindfolded, so that he cannot see either the pictures or the sender. The pictures are placed in clear plastic boxes so that the receiver cannot touch the surface of the picture, but the sender can clearly see each one.

The receiver places his left hand on one picture in the row closest to him. The sender now knows the picture that the receiver will seek in the other row. The receiver then passes his right hand over the other row of pictures and attempts to find the mate to the picture under his left hand. The sender, by telepathy alone, tries to influence the receiver to pick up the correct picture. When the receiver makes his choice he picks up the plastic box and places it opposite the one under his left hand. Each such matching decision is called a trial. If the two pictures correctly match it is called a hit. A complete experiment consists of five runs, or 50 trial matches. The chance score for a telepathy MAT experiment is six hits out of fifty trials (6/50). The score significant for telepathic ESP is 11/50 ($P=.01$, or odds that such a score could result by chance once in a hundred experiments).

A number of different telepathic teams averaged 12/50 hits under normal room conditions ($P=.006$, or odds that such a score could occur by chance eight times out of every thousand experiments). Such a score is considered significant evidence for telepathy.

Inside the Faraday Cage

THE same telepathic teams were then placed inside of the specially constructed Faraday Cages. These had no electrical charge on them, and the cage in which the two subjects sat was grounded to earth. The average score of the telepathic teams jumped to 25/50 correct matches. This represents a statistical probability of 1.29341×10^{-10}, or odds that such a score could occur by chance once in ten billion experiments. This is a highly

significant increase in ESP-test scores, and indicates an increase in the telepathic interaction.

There was a question that the ESP-test scores might have increased because of the psychological stimulation afforded by working in a novel environment. In order to rule out this psychological factor the subjects were placed in the cage as before, and it was found that if the wire connection between the cage and earth was broken by a switch the ESP-test scores dropped to the level found for normal room conditions. Many tests of a similar nature proved that it was not a psychological factor that was responsible for the increase noted in telepathic ESP-test scores.

It is important to record that, under the conditions cited above (associated with scores significant for telepathy), while the receiver correctly matched two pictures, he rarely knew what the picture was. In other words, if he correctly matched two pictures of a ship, he did not know consciously what the picture was. Such manual matching, without knowing which picture was being matched, means that no intelligence was gained from this kind of telepathic process. The correct acts were carried out at an unconscious level of mind.

When the subjects performed inside of the same Faraday Cage but now carrying an electrical charge of 20,000 volts direct current negative on the outer walls, the scores jumped to an average of 43/50 hits ($P=10^{-26}$). This is a highly significant increase in ESP-test scores over those obtained in a Faraday Cage grounded to earth, and carrying no electrical charge on its outer walls. But more important than this increase in ESP-test scores was the fact that the two subjects were suddenly able to transmit and receive symbolic intelligence between them.

This means that not only could they match the pictures correctly, but they were able to accurately name or describe the picture. Furthermore, they were able for the first time to read each other's thoughts clearly and precisely. The subjects retained this latter ability when placed in separate Faraday Cages 0.3 miles apart. The content and acuity of intelligence gained by psychometry from photos or handwriting was also increased by working inside the charged Faraday Cage.

It must be pointed out that when both subjects are in one cage separated four feet from each other across a table there is a good probability of sensory clue exchange. But the control tests with an ungrounded, or floating Faraday Cage (where the scores averaged 12/50 hits) showed that such sensory leakage was not serious. It

was obvious that if the subjects were placed in separate rooms, or in separate buildings, there could be no sensory leakage. But such a separation would also eliminate the precise synchronization of the sender's telepathic "signal" with the receiver's hand when it was over the correct matching picture.

Each subject had only one row of the MAT pictures. The receiver was to rearrange the pictures in his row in the order in which he thought the sender had arranged his row (or the order in which the investigator had arranged them for the sender). Under these test conditions, and when each subject was working under normal room conditions, the scores averaged 6/50, or pure chance-expectation. However, as long as one subject (acting as receiver) was in an electrically charged Faraday Cage they averaged 14/50 hits ($P=4.71 \times 10^{-4}$ or odds that such a result could occur by chance four times in 10,000 experiments). This score is significant for telepathy. The drop in scoring level is attributed primarily to the loss of precise synchronization between the sending and receiving of telepathic signals. When both subjects were in separate charged Faraday Cages at a distance of 0.3 miles from each other the scores rose to an average of 36/50 hits—showing an increase in telepathy.

Such stabilization of telepathic communication under rigid test conditions made it possible to publicly demonstrate extra-sensory perception. An investigating committee of the Psychic Research Society, Massachusetts Institute of Technology, witnessed a telepathic experiment at the Round Table Laboratory. With elaborate precautions against fraud or error the telepathic team of Hurkos and Stone achieved an ESP-test score of 18/50 hits ($P=4.01 \times 10^{-6}$, or odds that such a score could occur by chance four times in a million experiments).

This represents solid evidence for the reality of telepathic communication between these two men. It must be emphasized again, that in our experience and under such stringent test standards, significant scores are possible on demand only when one or both of the sensitives is inside of an electrically charged Faraday Cage.

It seems to me that, in the light of these findings, it is within the realm of possibility to so stabilize telepathy and psychometry by psychological, electrical and chemical means that useful ESP intelligence could be obtained. It is not unrealistic to say that such ESP data when integrated with information collected by sensory means, and impartially and rationally evaluated, can add a new dimension to intelligence-gathering techniques.

An unconscious prediction, an accidental drowning, and an unsympathetic public nearly spelt disaster for Ingeborg Koeber

MEDIUM OR MURDERESS?

Thorstein Wereide

IN October of 1934 in Oslo, Norway, Mrs. Ingeborg Koeber went on trial for murder. She was accused of drowning her father on August 8, 1934, as he swam in the sea at Hanko, south of Oslo.

I knew Mrs. Koeber. She had come to my attention as a result of her work as a medium, and of my own interest in psychic research. One of four children of a man named Dahl, a highly respected judge who lived at Frederikstand, near Oslo, Ingeborg had developed mediumistic talents shortly after the death of her oldest brother, Ludvig, in 1919.

Unfortunately, it was Mrs. Koeber's mediumship which led indirectly to the murder charge against her. Directly, however, the cause of the trial lay with those who stubbornly refused to believe in the possibility of psychic phenomena. For she had predicted her father's death several months before it happened, and on several occasions—although she herself was unaware of her own predictions.

The story begins in 1919, after the death of Ludvig. It was then that the Dahl family discovered that Ingeborg, in both sleeping and waking trance, seemed to be able to communicate with her brother.

The Dahls began to hold séances. These took place very informally, and consisted only of the family's assembling in their sitting room in full daylight or in the evening under normal electric

lighting. Shortly, Ingeborg would enter either a sleeping trance, during which she used a psychograph, or planchette, a simple instrument with a vertically attached pencil; or a waking trance, in which her eyes were wide open, and during which she conversed with her "control," Ludvig, and at times with those attending the séance. Usually the séance began with Ingeborg in sleeping trance, from which she progressed to a waking-trance state.

Gradually, Ingeborg's reputation as a medium spread. I feel that the phenomena with which she was concerned in these early years should be reported here. I believe this for two reasons. First, of themselves these phenomena are of interest to those concerned with psychic research; and second, I believe the facts of the phenomena are important background when one considers the dramatic consequences of Ingeborg's mediumship.

To psychic researchers, Ingeborg reported that there seemed to be a "string" between her and Ludvig during the waking-trance state. Ludvig as control stated that the medium was "dissociated," one person being in the physical body of Ingeborg, the other "over on his side," and controlled by him. Another clairvoyant who attended a Dahl séance without knowing of this dissociation supported the theory nevertheless, by reporting that she could see the medium "in two places"—where Ingeborg sat physically, and where Ingeborg seemed to see her control.

Ingeborg's Mediumship

SEVERAL occurrences of "cross-correspondence" took place during Ingeborg's career as a medium. On one occasion in 1926, Judge Dahl went to London, declaring that he would attend no séances while he was there. Ludvig, however, appeared to his father in London, and communicated the appearance to his medium sister in Norway. In October of 1927, a similar event took place when the judge attended a séance while on a visit to Denmark.

A good many "book tests" were also held with Ingeborg and her control. In 1928, Ludvig read word for word from a book unknown to the medium. In a later experiment, it was arranged that Ludvig should read from a book pointed out by sitters at one séance. This was done successfully. Ludvig (through Ingeborg as medium) read several lines from Wordsworth's *Poetical Works,* pointed out by a guest who was not a member of the family. Another sitter at the same séance, still skeptical, mentioned another book, and the experiment was repeated with the same success.

In 1932, the research officer of the Society of Psychic Research,

London, visited Mrs. Koeber. He reported on a similar book test with her in the S. P. R. *Journal* (Vol. XXVII, page 343), leaving it to the reader to judge of its accuracy and adding that he regarded the test as definitely successful.

As Ingeborg's mediumship became more widely known, other experiments were undertaken. Frequently persons outside Norway would send sealed letters to Judge Dahl. During a séance, such a letter would be placed on the table around which the sitters and medium were gathered. As the séance progressed, Ludvig through the medium would present a series of numbers, which were written down. The numbers, along with the unopened letter, would then be returned to the sender. On substituting letters of the alphabet for the numbers given, an intelligent answer to the sealed letter would emerge.

In another type of experiment, Ingeborg was able to write letters from deceased persons in their own handwriting. In one of the first cases of this type, and a remarkable one (which took place December 19, 1926), Ingeborg wrote simultaneously two letters, one with the left hand and one with the right. She did not look at the paper as she wrote, but conversed in a lively manner with Ludvig as control. The two letters were in different handwriting and to different addresses.

Cases of apports also occurred. On one occasion, a piece of paper appeared in the open and until then empty hand of the medium. Examination of the paper showed notes in Ludvig's handwriting. Ludvig, as a university student, had studied English literature. According to Ludvig, speaking through his sister, the notes were some he had taken during those studies.

At Christmastime, 1929, five members of the family, including the judge, were gathered in the Dahl home. They were told, through Ingeborg in a sleeping trance, that they should get a "piece of silver paper" for an experiment. When Ingeborg entered the state of waking trance, she and the judge were instructed by the control to take the paper and hold it stretched out between them, one hand holding each of the four corners. They did so, and after a time the judge reported a feeling similar to that of an electric current running down from his shoulders through his hands. At the same moment, there appeared in the middle of the paper a lock of thick brown hair. The witnesses standing around were advised not to touch it at first, but to wait a few moments, else it would disappear. Later, the lock was removed by an aunt of Mrs. Ingeborg.

AS these phenomena continued to take place, there were certain changes in the life of the Dahls and of Ingeborg. In 1924, five years after the death of Ludvig, his brother Ragnar also died. Ragnar subsequently made his presence known as another control of Ingeborg. Still later, Ingeborg and her husband, Mr. Koeber, decided to separate. Following this separation, Ingeborg became engaged to marry a lawyer, a Mr. Segelcke. Through all these changes, Ingeborg's development as a medium continued.

In the autumn of 1934 I returned to Oslo from a trip abroad. I was informed then of the tragic death of Judge Dahl, who had drowned at Hanko on the eighth of August. At the same time, I learned from a number of friends, interested as I was in psychic research, that the judge's death had been predicted on several occasions by his daughter Ingeborg. These predictions, however, were unknown to Ingeborg until after her father's death. They had been made by her in sleeping trance, in the number-code which she had used for answering sealed letters, and were decoded by her father and others who attended the séances at which the predictions occurred. They were not reported to the medium.

Carl Vett of Copenhagen, Denmark, secretary of the International Organization for Psychic Research Congresses, had also heard of the death of Judge Dahl, and of its prediction by the judge's daughter. Mr. Vett wrote to me, asking that I investigate the circumstances so that I could make a complete report on the case. This I did, and I felt the report showed the prediction to have been clearly made, in the presence of various persons whose substantiation was beyond question.

I read my report at the meeting of the Norwegian Society for Psychical Research on October 4, 1934. Newspaper reporters were present at the meeting, and—unfortunately, as we shall see—much attention was given to the case by the journals they represented.

For then it was that the storm broke. As soon as the fact of the prediction was made known by the newspapers, it created a tremendous sensation. There were two reasons for its having such impact: first, there was much very clear testimony by respectable witnesses that the prediction had been made; second, the fulfillment of the prediction was quite exact.

Was Judge Dahl Murdered?

THESE are the facts of the drowning, as they occurred and, in large measure, as they had been predicted by Ingeborg.

Judge Dahl and his daughter had gone for a walk along the

beach at Hanko on August 8, 1934, a warm summer day. The judge decided he would bathe in the sea, but Ingeborg decided that she would not, but would wait for him on the shore. The judge made his preparations and went into the surf, remaining for a long while and swimming a great deal. Then, apparently, he was stricken by cramps. For as his horrified daughter watched, he appeared to be struggling to keep afloat. Ingeborg rushed into the water and swam to his side, succeeding in getting hold of her father and swimming with him back to shore. But when she pulled him from the water, life seemed gone. She tried vainly to resuscitate him, but the effort seemed fruitless. She hurried away to get help, and when she returned with others, resuscitation efforts were renewed. But the judge was dead.

When these facts appeared in the newspapers, along with the fact that a similar prediction had been made, there was an overwhelming reaction. All kinds of opinions, from editors and readers, began to appear daily. There were opinions for and against Ingeborg, for and against studies of psychic phenomena. There was agreement only on the fact that two explanations seemed possible: first, that the drowning of Judge Dahl was murder, and that the prediction of it as an accident was made only so that it might occur without suspicion; second, the prediction was a supernatural phenomenon.

The result of all this publicity came rapidly. A judge of the high court filled out an accusation of murder, specifying no person, and sent it to the official prosecutor. In Norway, when a person is publicly accused, a straight-forward way of countering the accusation is to demand to be treated as a suspect. Thus, when Ingeborg received a copy of this document, she demanded to be considered suspect and treated so by the authorities. She was convinced that only in this way would she be able to clear herself of all suspicion. She felt that any investigation would show that her relations with her father were of the best, that her love for him could not be doubted.

Her Mother Commits Suicide

IN the meantime, the company with which Judge Dahl had insured his life had demanded a medical examination to determine cause of death. Medical experts stated the cause to be drowning, and reported that visible indications of violence were not found.

A small mark was found on the judge's neck, but this was explained as having been caused either when he was dragged from the water or in the resuscitation attempts. Medical experts declared

they believed the mark had been made while the judge still lived, but added they considered it of no importance.

As a result of this investigation, during which a series of witnesses were called, the insurance company declared itself satisfied and the insurance money—Kr. 60,000—was paid.

This conclusion, however, did not satisfy the critics of Ingeborg and of psychic research. An antagonistic group still maintained that the medium must have known of the prediction she had made (although all who had been present at the séances in question declared that the medium made the prediction by means of the planchette in sleeping trance, and that she was not informed of it to prevent concern or disturbance on her part). These critics insisted, in fact, that she had not only known of the prediction, but had caused it to come true by murdering her father. They produced new charges against Ingeborg, demanding a new investigation of a much broader character than the first.

Here it must be mentioned that Mrs. Dagny Dahl, mother of the medium, held the position of community treasurer in Fredrikstand. Now the rumor was being spread that there had been irregularities in connection with the money of which she was in charge.

On October 12, 1935, the same day that the new charge against Ingeborg was to be published in the newspapers, Mrs. Dahl was found dead in her bed. She left the following letter, dated the night of October 11-12:

"To cover all eventualities, I feel it my duty to leave a communication from my own hand concerning the circumstances which have forced me to cut short my life on earth.

"My life has always, in the most intimate way, been concerned with that of my husband. After our son Ludvig died and communication with him was established through Ingeborg, and this communication seemed an evidential fact to us, my husband the judge felt that it was now his lifework to bring this message to mankind. In doing so, he took a great and unselfish task on his shoulders. From all sides, letters streamed to him. Our home became a gathering place for many people. Paps, who was quite innocent of the great demands of daily living, did not realize that our family economy was threatened, and I felt that these things must be kept from him if he were to be able to carry on his chosen work.

"As I have already said in my first report to the financial department, I had first in 1921 an underbalance of Kr. 3,000—and next of Kr. 6,000. Then I decided t

ave a reserve fund as a security rrangement in case something appened in the family. When our amily expenses began to surpass ur income, I gave in to the temp-ation of drawing from this re-erve.

"This was the beginning—and hen the avalanche continued to oll down on me. But here I must nsert that we had well-situated riends who had told me that they ere always ready to help us, when r if we needed it.

"During the examinations and ow in this last situation I have ound that I must hew to the line -I could not expect that people ould understand my motives. And also did it because of my daugh-r. She is the purest and truest erson I know, and she has had ffering enough.

"Here I must, as seriously and forcibly as possible, declare that either my husband, my children, or anyone from the judicial bur-au have had the slightest suspi-on about these things. Nor did at any time speak about them to y dead sons.

"I know that by cutting short y own life I must take punish-ent on the other side, but I find here is no way to avoid it.

"Finally, I will state that neither ngeborg nor Frithjof knew about e insurance policy of my hus-and until after his death.

"This is the whole and full truth, so help me God Almighty.

(signed) Dagny Dahl."

Mystery of the Planchette

AFTER this letter had been made public, the trial of Ingeborg was renewed on a broader and more thoroughgoing basis than before. Witnesses were examined and re-examined, physical, chemical, medical and psychiatric investigations were conducted. The Norwegian Society for Psychic Research offered at an early stage of the trial to pay the expenses of an expert in psychic phenomena if the court would allow one to participate, but the proposal was denied.

This trial and concomittant investigations were long and complicated. But I would like to mention in particular two pieces of evidence which were considered.

After separation from her husband, Mr. Koeber, Ingeborg was betrothed, as I have reported, to a lawyer, a Mr. Segelcke. Between Ingeborg and her fiancé there were letters practically every day. In the period between the prediction of her father's death by Ingeborg, and the drowning of the judge, about eighty letters were exchanged by the two engaged people. Since the prosecution refused to drop its accusation, Ingeborg gave all these letters to the jury. In these eighty or more let-

ters, not one syllable was found to indicate that the medium knew anything of the prediction of her father's death.

That is one circumstance. The other that I would like to mention is this. Experts agreed that the central point in the prediction was the problem of the planchette phenomenon, by which the death prediction was made on all occasions. As the medium was always in a sleeping trance when she made the death prediction, and since she was the only person who moved the planchette, the phenomenon, it was fairly obvious, could not be explained by natural means.

It was finally decided that to resolve the question—How was the planchette moved?—two medical experts would examine Ingeborg using the planchette in a special laboratory. The experiment took place with only these two experts and the medium's personal physician present. But no report of the outcome of this experiment was published.

What would have happened if the report on this experiment had been published? Perhaps I may answer this question by quoting the answer to another question which I myself propounded, on a far different occasion. I was attending the first international congress of psychic research in Copenhagen in 1923, and in conversing with Baron Albert von Schrenck-Notzing, the noted German psychic researcher, I asked him:

"Do you sincerely believe that all these phenomena, which you declare to be of purely subconscious origin, are without any influence from discarnate intelligences?" Von Schrenck-Notzing's answer was this:

"Of course not. But what do you think would happen if I mentioned such a possibility in my official publications? I would be declared to be a spiritist and my scientific reputation would be ruined."

She Is Freed

ON the fifth of October, 1936—two years almost to the day from the time the storm broke around her—Ingeborg was released from prison. On July 7, 1937, the final judgment was published. It was definitely proved, according to this judgment, that the medium could not in her waking consciousness have known of the prediction of her father's death, which she had made in trance state and which appeared in number code.

The fulfillment of the prediction was explained by natural causes "as reciprocal suggestive influences, [which occurred in such a way] that the death-ideas and the death-presentiments which the judge himself may have had came

back to him through his daughter in trance, and that this had influenced the judge not only to be prepared, but even, as it were, to put himself in disposition for an eventual transition (for instance, by swimming too long)."

The final judgment as to the moral qualities of the medium was extremely favorable, and was in full accord with her characteristics, as described by her mother in her final letter.

However, as a result of the trial and the seemingly negative result concerning the reality of psychic phenomena, the Norwegian Society for Psychical Research was forced to suspend its meetings for several years. But this unpleasant consequence was balanced by a very valuable lesson which the leaders of the Society, and especially myself, had learned regarding the methods and procedures of psychical research:

The most extraordinary phenomena in psychical research ought not to be published. They should be reported and discussed only within small circles of those men and women with the mental equilibrium and the philosophical and moral maturity necessary for considering them intelligently. If this principle had been observed in the seventy or so years in which psychical research has been developing, I believe there is no doubt that progress would have been more satisfying than it actually has been to the present.

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AN ASTRONOMER LOOKS AT PSYCHIC PHENOMENA

Gustaf Stromberg

WHEN a professional astronomer looks at the sky he is rdinarily not thinking that "the eavens declare the glory of God." is thoughts are usually on more undane matters and his attenon is often focused on keeping faint star exactly at the crossing two fine wires in the eye-piece a telescope. But sometimes his oughts go out to the myriads stars scattered over the night y, and he wonders about their al significance. Is there life "out ere," and are there beings with consciousness like his own? If e is something of a philosopher, e may ponder over the fact that e star image he actually sees is his own conscious mind, and ot far out in space. Surely, there ust be something out there which nds out radiant energy, which, when striking the sensitive nerve cells in the retina of his eye, produces a sensation of light. What is the mechanism which makes it possible for the nerve cells in his brain to transform a physical impulse to a mental sensation? Are brains necessary for conscious thinking? And what about memories? His childhood memories seem always to be accessible to him, but where and in what form are they stored?

During many lonely nights at the telescope of the Mount Wilson Observatory in California I have pondered over questions of this sort. Since many of the conclusions I have drawn have a direct bearing on the interpretation of psychic phenomena, they are here presented to the readers of TOMORROW.

IN his important essay *The Crisis in Human Affairs* (Hermitage, New York, 1951) the well-known British scientist J. G. Bennett has related the interesting story of the origin and the development of his idea of the five-dimensional universe. The story begins in 1921 when Captain Bennett was serving in the Intelligence Section of the British Army working from Constantinople. Before the war Bennett had been a student of mathematics and natural science at Oxford University. Being familiar with several oriental languages he was put in charge of the refugees fleeing from the victorious Bolshevik armies approaching from the north. In this way Bennett came in contact with some little known streams of Islamic life in the Near East, and it opened his eyes to an old philosophy which had been almost forgotten in the Western world.

Among the refugees was a mystic from Georgia in Southern Russia, who was accompanied by a group of disciples. His name was Georgy Ivanovitch Gurdjieff. Although unacquainted with any Western language, he was well informed about modern science and with the psychology of Freud. Gurdjieff later went to Berlin and to Paris, and he stayed for some time in New York. He lived in London for several years, and Bennett then had an opportunity to become better acquainted with Gurdjieff's philosophy, which was a part of the traditional knowledge of the East.

After his return to England, Bennett became director of a research laboratory. His contact with the Eastern philosophy led him to a re-examination of several of our generally accepted ideas in science and philosophy. He founded The Institute for Comparative Study of History, Philosophy, and the Sciences. In cooperation with a group of mathematical physicists he introduced the idea of a five-dimensional universe. This was a generalization of the familiar four-dimensional space-time used in the theory of relativity, with its three space dimensions and one time dimension. The mathematical analysis was made by Bennett, R. L. Brown, and M. W. Thring and has been published in the *Proceedings* of the Royal Society for 1949.

The addition of a fifth dimension in the cosmic reference frame used by the scientists has made it possible for them to include in their description of the universe those characteristics which do not change with time. Bennett therefore gives the fifth dimension the expressive name *eternity*. The main reason for the introduction of this new dimension in the world was the need of a domain in Cosmos in which no dissipation of energy takes place. According to

he second law of thermodynamics, hich is one of the fundamental ws in physics, such a dissipation, ccompanied by a reduction in the mount of available energy, occurs all energy transformations. Bennett tells us that we must learn to take eternity seriously." The reason why we have difficulty in doing this is that we are "eternity lind."

In another book, *What Are We iving For?* (Coward-McCann, lew York, 1954) Bennett tells s that Gurdjieff did not introuce the term eternity in the pre- se sense in which Bennett has sed it. Gurdjieff speaks about evels with different degrees of dividual freedom." There is a osmic purpose which can be rved only by free beings.

on-Physical Space and Time

N the epilogue of my book *The Searchers* (McKay, New York, 948), where I discussed the prob- m of immortality, I used the rms "non-physical space" and non-physical time." Non-physical ace cannot be measured by yard- icks, and non-physical time can ot be measured by clocks. Dis- nces in space and intervals in me can therefore not be regarded either long or short. They are ualitative and mental concepts, nd should be well distinguished om the quantitative and physi- l concepts of the same name.

After the appearance of Bennett's book referred to above, I realized that his "eternity dimension" is practically the same as what I had called non-physical time. We may think of the non-physical or mental time as a reflex in our consciousness of Bennett's eternity dimension. We can therefore expect that we can learn something about eternity by a study of time as it appears in our conscious mind. Since the linkages in mental time are manifested in our memory, we can expect that a study of memory will give valuable information about eternity.

The Arrow of Time

PHYSICAL or clock time is clearly a directed quantity. It is a measure, not only of duration, but also of progress. The fact that time is progressing must have a deep significance, but it is very difficult to tell anything about the fundamental meaning of what we call progress, and of time itself.

Since time is a directed quantity, we are justified in speaking with Eddington of "the arrow of time." This arrow can be compared with a sign post, which tells us the direction towards the future and away from the past.

It has sometimes been assumed that the unique direction of time's arrow is the result of an immediately perceived mental reaction to an increase in entropy (disorgani-

zation) in the brain, and that, if there were no increase in entropy in the system under observation, we would have no means of distinguishing between the past and the future. But entropy is a statistical concept and it cannot be applied to individual molecules or to the organizing activities in living beings. Intuitively we feel that time has a more fundamental significance than a measure of degenerating tendencies, and that it has something to do with development.

As mentioned before, we can learn something from the well-known facts of our memories about the properties of the non-physical time, that is, of eternity. Strictly speaking, eternity should not be regarded as a time-less world. We can compare the temporal sequence in our memory with that in a history book. In our reading of history we may skip certain chapters, and read recent history before we read ancient history, but within a limited section of the book we must read the words in their natural sequence, otherwise they would completely lose their meaning. Ordinarily, the arrow of physical time points in the same direction as that of non-physical time, but, as often happens in dreams, memories from greatly separated epochs in our life are mixed together. Facts of this sort may serve as a starting point in explanations of precognitive experiences. They also indicate that the eternity domain is not a static world where nothing happens, but that some kind of development takes place in this domain.

Memory As a Psychic Phenomenon

ALTHOUGH seldom considered among psychic phenomena, conscious memories should definitely be included among them. They constitute important manifestations of the human psyche, but we are so familiar with them that we are apt to forget that the existence of memory requires an explanation. I believe that if we could solve the mystery of memory, it would give us a starting point in our explanation of many other psychic phenomena.

It has been asserted that potential memories are represented by "grooves" or "impressions" in the physical brain. But the brain is a *fluid* structure and is therefore subject to the effect of the ordinary heat motions of its molecules. We can no more make complex impressions on the brain than we can write our life story in water and expect the record to be preserved for any length of time. Further, the metabolism in a living brain is associated with the assimilation of new matter and the elimination of waste products, so that we have a "new" brain within a few years. Furthermore, it is impossible for us to comprehend how *physical*

hanges in the brain can produce on-physical (mental) memories our consciousness.

he Indestructibility of Memories

N my book *The Soul of the Universe* (McKay, New York, 940, enlarged edition, 1948) I ave given several reasons for the ssertion that our memories are destructible, and that "the mem-ry of an individual has become n eternal part of a Cosmos in de-elopment." After the introduction y Bennett of an eternity dimension the universe, we can now ampli-this statement.

The physical brain which we an see with our eyes and investi-ate by physical methods can be egarded as the space-time aspect something else which can not e described in physical terms. We ay picture it as having a *non-hysical counterpart* in a world utside physical space and physical me. The "non-physical brain" is esponsible for the structure as ell as for the functions of the rain. Both the physical and the on-physical brain are, after all, *leas* in the human mind derived logical reasoning from observa-ons in greatly different fields of esearch. Naturally, we must as-me some kind of correspondence nd interaction between the "ma-rial" and the "spiritual" brains, e former belonging to the physi-l and the latter to the non-physical world. After the discovery of the fifth dimension in the cosmic reference frame, we may identify the non-physical world with the eternity domain in the universe.

The transformation of a potential memory element into an actual and effective one can be visualized in the following way. Every person has his own "cosmic memory complex" in a non-physical world beyond space and time. When certain nerve centers in our brains are stimulated by chemical, electrical, or even by simple mechanical means, a "contact" is established between the particular brain center and its counterpart in the non-physical world. Immediately, there appears in our conscious mind a particular memory picture, often followed by a series of other memories in some way or other linked with the first, all originating in the cosmic store house of interrelated memories and thoughts. Since the cosmic memory complex is beyond space, it has no location, and since it is beyond time, it is indestructible.

The fact that during hypnotic sleep a person can relate in detail what happened during a specified period of his life is probably not due to any abnormally strong stimulation, but rather to a quenching of extraneous sensations and memories, which would introduce disturbing interference. The well-known so-called pre-natal

memories, brought to light when the age-regression is carried before birth, should not necessarily be regarded as evidence of earlier incarnations. In most cases these memories seem to belong to other persons, with their own separate and distinct memories. This is borne out by the fact that the same person at different times may tell different stories about his earlier lives at specified periods. If reincarnations actually exist, the proof of it must be based on verifiable evidence.

The Pool of Cosmic Memories

IF we accept the theory of the indestructibility of memories, we should expect that every event that has been registered in the consciousness of any man, living or dead, has been recorded in the eternity domain of the universe. The consequences of this assumption are quite startling.

It seems that we are able to pick out, from the enormous pool of cosmic memories, those which represent our own experiences, with the exclusion of all other memories. But sometimes we seem to pick out memories which belong to an entirely different personality. In itself, this is not more difficult to understand than are the known facts of telepathy, and it may account for the existence of dual and multiple personalities. But, strange as it may seem, the memory complex we contact under such abnormal conditions may well belong to a person who has recently died, or has been dead for a very long time!

Facts can be presented which support this view. It has been established that the communications imparted through mediums in trance or in hypnotic sleep sometimes contain information, unknown to any living person, which has been verified by subsequent investigation. Although so-called spirit messages capable of verification are rare, there should be no difficulty in investigating them. If the occurrence of veridical messages of this sort can be definitely established, it points directly to the existence of a pool of discarnate cosmic memories.

Telepathy and Clairvoyance

THE introduction of an eternity domain in the universe facilitates greatly our understanding of telepathy and clairvoyance. In the classical four-dimensional world of space and time, signaling between places separated in space and in time involves a transfer of energy from a transmitter to a receiver. The maximum speed of transmission, as measured with the aid of yardsticks and clocks, is equal to that of light in empty space. Often the transmission of energy is accompanied by an absorption and re-emission of energy, and in this

ocess a part of the energy is ually dissipated. In the case of a nal with complex structure, it comes distorted, and the dis- tion increases with the length time of transmission.

The conditions for the trans- ssion of signals, messages and tures are quite different in the e-dimensional universe. No en- gy is transmitted, and a message n be delivered without delay d without distortion. We may that the messages travel, not in physical world of measurable ce and time, but in the non- sical eternity domain of the verse. This means we can pic- e the transmitter and the re- er as being potentially in im- diate contact with one another, far as non-physical (mental) mmunication is concerned. Any of clearness of the messages not be due to an imperfection the transmission process, but t be due to an inability of the pient to become fully aware he details of the message and nterpret the same.

cientists nowadays are familiar h the idea that the material ld of atoms, molecules and s has uniform properties, and the same physical laws are d in every part of the physical erse. According to what has n called "Eddington's Princi- ' the total number of atoms he whole universe can be de- rived from the fact that space has three dimensions, whereas time has only one. Ideas of this sort have led many scientists to believe that the world of matter and energy forms an integral and indivisible entity. Philosophers might express the same thing by saying that the physical world is a particular aspect of a more comprehensive, universal entity.

Origin of Mind

IF memories belong to the eternity domain in the universe, it is natural to assume that *all* mental qualities, like thoughts, sensations, feelings and will, have their ultimate origin in this non-physical world. In this way we arrive at the old idea of a *universal, cosmic* mind in which the human mind is rooted, and with which we are in potential contact. Starting with this idea we can go a step further and assume that all minds on similar levels of consciousness are in potential contact with one another, directly or indirectly. On the basis of such a theory, the phenomena of telepathy and clairvoyance become understandable.

Living Force Fields

IF we generalize the assumption of the existence of non-physical counterparts to our physical brains, we arrive at the idea of the existence of cosmic counterparts to *all* the vital organs in our bodies. Our

organs have complex structures intimately associated with their functions. In their initial formation in the embryo, and in their subsequent growth, a system of guiding forces must be postulated, which directs the motion of special kinds of molecules, e.g., proteins, in such a way that ultimately a complete organ is formed, which itself is an essential part of a living organism of a higher order. This has led to the idea of "living, autonomous force fields." (The idea is described in much detail in my two articles "The Autonomous Fields" and "Emergent Energy" in the *Journal* of the Franklin Institute, Vol. 239, 1945, and Vol. 241, 1946).

The idea of the existence of organizing, force fields is not only of interest to biologists, but also to students of psychic phenomena. The organizing fields are clearly working beyond our understanding. In the living world, the law of causality, which states that the cause precedes the effect, is reversed. *Teleology,* the doctrine that the world is governed by a purpose, rules phenomena in the living world, whereas in the inorganic world, *mechanism,* expressed as the doctrine that the world is governed by blind forces, seems to suffice. In the eternity domain of the universe, the time sequence, as measured by clocks, can be reversed, and this may make possible a reconciliation of teleology and mechanism. Behind both of them is probably a *Cosmic Will.*

Spiritual Healing

A psychic phenomenon which is of the greatest practical importance for a very large number of people is that known as *spiritual healing.* It has been practiced since time immemorial, and it consists in healing from diseases, seemingly accomplished simply by the adoption of a proper mental attitude. The many spectacular cures accomplished at Lourdes in Southern France under the auspices of the Catholic Church and under the supervision of medical authorities are known all over the world. The idea of the existence of non-physical counterparts in the eternity domain of the universe to the organs in our bodies makes it possible for us to form a picture of the mechanism involved in spiritual healing.

The non-physical or spiritual counterparts to the organs in our bodies are the ultimate cause of the structural and functional properties of the physical organs. These counterparts are life-producing and life-sustaining sources beyond space and time. Since they are outside space, they have no location, and being outside time, they are not subject to deterioration. Non-physical connections exist between our organs and their spiritual counter-

s. If for some reason or other connections are impaired, the responding organ can not prop- perform its function. If the nection is broken, the organ , which means that its pur- ve action ceases.

ince the counterparts of our ns are acting with a specific pose, they should be regarded nanifestations of a cosmic mind, the organs, as we *see* them, be regarded as manifestations he physical world of this uni- al mind. Our own minds are ys in contact with the cosmic d. We can then understand when our mind is properly ulated, the "links" between an n and its spiritual counter- are intensified or become more tive. The result of a "good" act between the living field damaged organ and its in- uptible cosmic counterpart may be a restoration of its original tural and functional proper- In other words, a cure.

t us express the same thing ore familiar language. A man ffering from a disease which well be regarded as incurable rdinary physical methods. In despair he sends a "signal" or a "message" to the cosmic mind, which is the mind of the Almighty. In an instant curative forces reach his imperfect or damaged organ from a cosmic source of infinite power and wisdom. Soon his diseased organ can function properly—and a "miracle" has been performed.

Ultimate Source of Life

IN conclusion it can be stated that the introduction of an eternity domain in our world picture has made it possible for us to visualize a number of processes associated with psychic phenomena. Many of these processes, as well as life processes in general, can be understood if we assume the existence of a universal cosmic mind in which the life and the minds of all living beings are "rooted" and with which they maintain potential connections.

We may well say that we are products of the cosmic life and the cosmic mind.

The ultimate source of life and mind has been given various names. Some people call this source *God*.

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cting lunation charts, solar diagrams and birth charts, the rologer suddenly sees 'something more'—by what means?

O ASTROLOGERS SE ESP?

Dal Lee

LMA Crawford Graning is the mundane forecaster for *Astrol-Guide,* one of the publications er my editorial directorship. Graning's record of hits and es does not suffer by com-on with that of the best sub- tested by Dr. J. B. Rhine ke University) and Dr. S. G. (University of London) with cards; except for the one or experiences of Dr. Rhine, his subject scored one hun- per cent.

n October 18, 1952, I re-d from Mrs. Graning her fore- manuscript covering March April of 1953. In it I found jolting line: "This year will Stalin out of the picture." words *will find* seemed too stic, and I exercised my edi- prerogative by changing to *may find*: and as "may find" the forecast reached the newsstands in mid-February, our subscribers having it late in January. In March, Joseph Stalin died.

To the best of my knowledge and belief, no other astrology forecaster had made such an advance statement. You will observe that Mrs. Graning said "this year." Her method consists of erecting lunation charts for the entire year, centering on the city under consideration—Moscow, in this instance—twelve or thirteen charts, as the year in question may require. I am led to wonder what it was that brought "This year will find Stalin out of the picture" to Mrs. Graning's mind when she had the March chart before her. There is nothing in astrology itself that could have described it.

I am convinced that there is "something" in Mrs. Graning's

mental equipment which is uncommon, for she seems to "see" in a simple lunation chart things which other forecasters do not. Although she has never made any claims to paranormal attribute, I am inclined to believe that it may be present. In her case—and in those of a limited number of others—the horoscope seems to assume the function of a hypercube.

The cube is a symbol of our physical three dimensions, each of the three given equal value. The hypercube, one might say, is the *noumenal* cube, or the law of dimensions which manifests in the *phenomenal*. In philosophy we say the *nous*, or "word of the law" is the only reality, the phenomenon merely being a reflection of it. As the cube is "of three" but is constructed on a prime "of one," (the cube rises from a single plane), so also the cube may be expected to form the basis of dimensions beyond itself, and the cube of *nous* quite naturally would do likewise in the realm of "unseen reality"; in fact, the initial action takes place on the noumenal level. Persons able to "see" such *nous* dimensions, from one direction or another, are said to be endowed with extra-sensory perception.

Horoscopes and Hypercubes

IN the Autumn 1954 issue of the French magazine *Astrologie Moderne* published in Paris by Centre International d'Astrologi there appeared an interview wit Dr. Carl Gustav Jung, world re nowned psychoanalyst, on the sub ject of astrology. In answer to th opening question, "What connec tions do you see between astrolog and psychology?" Jung stated:

"There have been many strikin cases of analogy between astrologi cal combinations and psychologi cal events, and between the horo scope and traits of character. Fo example, there exists the possi bility of making certain prediction in respect to the psychological ef fect of a transit. One can expec with a high degree of probabilit that a very definite psychologica situation will accompany an astro logical configuration. Astrolog consists of symbolical configura tions, like the collective uncon scious with which psychology concerned: the planets are th 'gods'—symbols of the powers the unconscious (of the first ran and even beyond that)."

The second question was, "D what means, physical, causal (c ductive), or synchronous, do y think that these connections c be established?" To this Dr. Ju replied:

"It seems to me that, above this subject is concerned with th parallelism or sympathy which call 'synchronicity,' a causel connection which does not all formulation in terms of causali

or example, precognition, pre-
tion, psychokinesis (PK) and
is termed telepathy. In all
ers wherein causality is a sta-
al truth, there are exceptions
g a causeless nature that
the category of synchroni-
(not 'synchronism'). These
natters connected with 'quali-
(relative) time.' "

e foregoing clearly suggests
in Dr. Jung's opinion, the
cope is classifiable with hy-
bes, similar at least in some
cts to tarot cards and other
olical instruments employed
ke purpose.

g Cards a Clue

N years ago there appeared
the former magazine To-
ow an article by Lee McCann
"Are Playing Cards a Hyper-
" in which the author wrote:
hat the enigma of cards may
day be solved by a mathe-
ian versed in the law of hy-
bes is by no means impos-
There is at present much in-
among laymen and scientists
periment with extra-dimen-
cubes. Laymen are taking
as a hobby, scientists as a
und study which may throw
on the structure of our uni-
Hypercubes are geometrical
of higher dimensions than
hree-dimensional cube, but
oped from it, according to
matical law, as the cube is
developed from the plane.

"The hypercube is invisible to the senses, but its laws and properties are known and used by mathematicians. The little that is known of the history of cards affords certain clues, incident, and warrantable inference, which indicate that the pack may be a kind of Rosetta Stone of some lost and very ancient system of mathematics closely related to these very hypercubes now engrossing some of the best brains in mathematics."

If the sceptres, swords, cups and pentacles of the tarot are admissible as equipment in operations possibly hypercubic, and if the pips and pictures of an ordinary pack of playing cards are not cast aside as valueless by those interested in hypercubes; and if the Zener ESP cards which served to call the world's attention to the work conducted at the Parapsychology Laboratory at Duke University (Durham, North Carolina) are hypercubic—and are they not, if they enable one person to "see" with the "blind senses" what another has drawn from the deck (retrocognition) or will draw next (precognition)?—then it occurs to me that it should be a matter of facility and logic that Dr. Jung's estimation of the "possibility of making certain predictions in respect to the psychological effect of a transit" be accorded the same attention as is paid to the Zener

card wavy lines, squares, crosses, circles, and drawings resembling stars.

A Planet and a Pip

THE predictions Dr. Jung has in mind are based on planetary symbols and their geometric positions relative to the position of the planet on which we live. A picture of a sceptre or cup is a picture of a sceptre or cup, and a playing card pip is just that; but a planetary symbol represents something more tangible. A planet and a pip are rather far apart in any comparison; but if the criterion is the ability to "see" things "invisible to the senses," Dr. Jung is justified in his opinion that the planet Mars, for example, is as honorable as a playing card design or the suggestion of a star in a deck of ESP cards. The records of some astrologers apparently fortify the opinion.

As the editor of an astrology magazine for eighteen years, I have examined painstakingly literally thousands of manuscripts received from astrologers and others who thought they were astrologers. Much of the material offered for publication consisted of chimerical nonsense and was rejected. A portion proved suitable to the needs and wishes of students and the sincere devotees who seek guidance in astrology because they suffered disappointment under other guidance—and they are quite as sincere as any who may prefer to follow the admonitions of religious teachers, science leaders, political authorities, experts in economics and so on, in docility and respect—without questioning the statements of their mentors.

Now, the one per cent genuine physical mediumship which Harry Price of the University of London encountered in his travels and investigation (see his book, *Fifty Years of Psychical Research*) held his attention, despite his awareness of ninety-nine per cent fraud. And in astrology, I find it impossible to escape the evidence of that small percentage of "direct hit" performances of some astrologers amidst the sea of often fruitless astrological predictions. And such exceptional performances cover more than one per cent of the cases. Indeed, they make a better showing than seven or eight out of twenty-five, which is considered "significant" in testing a subject with the Zener cards.

Two Direct Hits

THE same issue of my magazine that carried the Stalin prediction published these lines in the rendering of the London chart: "The royal family is afflicted this spring. Public mourning is indicated as Saturn and Neptune, opposed by Venus and Mars, lie in the fifth house." Queen Mary died

ch 24. I do not know of any
forecaster, astrological or
rwise, who could have had
n to make such a statement
ctober of the preceding year.
rs. Graning does not score
hundred per cent. Neither do
ubjects in our parapsychologi-
laboratories whose ability is
dered remarkable. But our
ssional forecaster's overall rec-
s sufficiently powerful to de-
l of her editor that he be ex-
ely cautious. I cannot forget
ine, "Death will come close
e White House," which was
ded in one of her manuscripts.
ose death should come close
e White House as predicted,
let us imagine violence pos-
entering the scene—would the
al Bureau of Investigation
is a visit?

pplied the pencil again, strik-
ut all references to possible
in the White House; but
the time bracket arrived to
Mrs. Graning had reference,
of would-be assassins found
way into the White House
President Harry S. Truman
desired target.

is not suggested that Mrs.
ng or any other astrologer
nedium. I claim no unseen
lling entity for her or any
But I do mean that some
gers, at least at times, evi-
exercise extra-sensory per-
l equipment comparable
with subjects who are pronounced unusual in testing with ESP cards.

I spoke of a possible paranormal attribute of my own. I am not a psychic in the generally accepted sense, but how can this incident be explained in any other way? Years ago, a client called and brought a friend with him, a confirmed skeptic. The latter's inimical attitude could be quickly noticed and it caused tension among us.

"If there is anything to astrology," challenged the skeptic, "you ought to be able to tell me what business I am in."

I asked quickly, "When were you born?" and as quickly he supplied the data. One minute is all that is needed to erect a simple birth date chart, and glancing at it but once I said, "You are a paper salesman."

The Correct Answer

MY client laughed, but his skeptical friend blanched, for he was a paper salesman by profession. He could have been in any of a thousand other businesses, so we are led to the question, "Why did the astrologer say 'paper salesman'?" Was the thought transferred to me telepathically by my client or his friend? If it was that, then all I can say is—I am not a telepath as a matter of daily course; but if studying a horoscope leads to telepathy, the process to that extent is hypercubic.

Nowadays I am not engaged in servicing horoscopes, all my time being devoted to research and magazine production; but between 1927 and 1941 I had quite a number of "remarkable" experiences in astrological practice, besides the one reported. Permit me to relate three more:

A girl in her late 'teens called and said she had no problem of her own but her mother had one that was causing the family concern. The girl's brother had quarreled with the father and suddenly disappeared from home and was now gone three months, leaving no trace. The mother was frantic and on the verge of breaking. Before leaving, the lad had confided in his sister that he was "going to sea" and warned her not to tell the parents, but she finally had revealed it to the mother, who thereupon began worrying about her son possibly having drowned somewhere. Inquiries at U.S. Navy recruiting offices had brought only negative reports.

I cast two simple solar diagrams, one for the mother and one for the son. The boy's natal Moon was in his "mother angle" and transiting Jupiter, was joining it. Laying it across the mother's chart, this Jupiter-Moon combination fell to her "children angle." I attempted a quick judgment. "Tell your mother to stop worrying," I told the girl. "It is true your brother is far away but he i beginning to worry about his moth er. Tell her she may expect a let ter from him very soon."

"You Are a Very Great Man"

THE girl ran out of the office and about a week later returned this time bringing the mother. "My brother is on a merchant ship in Central America," said the girl "and we just received a letter from him to my mother telling her he will be home in three weeks and he is not going back to sea." The mother set herself to throw her arms around me and began talkin excitedly in a foreign tongue. "M mother says you are a very grea man," said the girl.

A gratifying case was one tha saved a marriage. A young wo man called and said she was con templating divorce. I saw nothin serious in her chart and advise her to have a talk with her hu band. "But I am not living wit him," she said. About two week later a man called and said he w contemplating divorce. Again saw nothing serious and I advis him to have a heart-to-heart ta with his wife. Fate kept it hidd that he was the husband of t woman who had called two wee previously. Later they both call and thanked me for having broug them together again.

A southern plantation manag whose position was secure and w

d, had been approached by his who wanted him to resign the ıtation position and enter upon artnership venture in an entire- lifferent line. The father wrote asking whether he and his could work well as partners. reading of the two charts mpted me to tell him to wait l a certain month had passed, during that month his son very y would have a change of d. When the crucial month ar- d, the son met death in an motobile accident. A letter from father told me of it and he ed that had it not been for my ce he would have given up his tation position and now would e been unemployed.

larmony, Reaching to the Stars

view of these experiences, I n only come to the conclusion researchers in parapsychology be neglecting a very important . In *The Interpretation of Na- and the Psyche* by C. G. Jung W. Pauli (New York, Pan- n Books), there appears an ortant chapter titled, *An Astro- al Experiment,* in which the er finds impressive tables based cientifically collated facts that ld leave nothing to be de- by anyone advancing toward subject of astrology with an mind. Dr. Jung, who wrote this particular chapter, closes it with these significant words:

"Psychology cannot completely fulfill its function if it overlooks the foregoing developments. They are entirely too important to an understanding of the (individual) unconscious, quite apart from any effects on our views of life as a whole." He did not bring extra-sensory perception into his comment on the tables, but stressed their value in any study of his theory of synchronicity. Yet, what is synchronicity if not an abstract diagram of harmony reaching far beyond man's immediate environment, even to the stars, and beyond? Does this not lead us directly to a consideration of hyper-cubic dimensions?

Astrologers follow set rules, but astrology is not an exact science any more than any other treating of the human species. Practice proves that astrological rules are effective sometimes, but not always; it also proves that the rules are only forecasters of trends, incapable of predetermining a definite event; and finally it proves that when an astrologer does predict a definite event which subsequently comes to realization, a factor not listed among the established rules was operative. In my opinion, that factor is extra-sensory perception.

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tuned to a life full of magic meanings and messages, are Australian aborigines very different from civilized man?

RISIS TELEPATHY N AUSTRALIA

Ronald Rose

our inquiries into psychic phe-omena underlying the magic of tralian aborigines, my wife and ve been impressed particularly ne feature. It is that the spon-ous experiences of ordinary igines (as distinct from witch-ors or "clever men") so ly resemble those of white le.

his, of course, is to be expected he reported experiences of e people are genuine, and it ndeed, collateral evidence for . The aboriginal case material s, too, that psi experience is ified or conditioned by cul- but that a basic pattern is rent. In no aspect is the pat- clearer than in instances of telepathy—where there is a normal knowledge of the sick-or death of a distant relative iend.

The cases were collected in two main ways. At first, they were incidental to an experimental program of standardized ESP and PK tests. Discussion of them with the aborigines concerned helped them to understand the nature of the tests and convinced them of our understanding of experiences which many of them believed to be peculiar to aborigines and never experienced by whites.

In the latest aspect of the work with the aborigines, made possible by the Parapsychology Foundation, cases were specially collected. Natives were given a psi questionnaire. The first two questions of this were:

(1) Would you know if a relative some distance away died, had an accident, or was seriously ill?

(2) Has this ever happened to you?

The first question, it may be noted, asks for an expression of opinion or belief. Together with other questions of the same sort, it was used to give a rough measure of the degree of a subject's belief in psi phenomena.

Of all the subjects questioned, ranging from full-bloods to very light castes, from those who had at one time lived in a tribal state to those who did not even speak the native dialect, only three answered the first question in the negative! It was from the second question, of course, that accounts of crisis telepathy arose.

Almost every native at Woodenbong (New South Wales), where the bulk of the work was carried out, had himself had such an experience or, if he had not, could cite several who had. It was our very distinct impression that the experience is a rather more common one with aborigines than it is with white people.

"Highly Charged" Atmosphere

WHAT are some of the conditions likely to influence this uneven distribution favoring aborigines? The conditions favoring psi awareness are probably optimum in the case of the aborigines. Certainly they do not inhibit such experiences. The natives have a social inheritance of belief in magic—their search for causal explanation has, indeed, barely progressed beyond recourse to mysticism and magic. They are not merely ready to take note of and act on "psychic hunches," but, indeed, seek them. On the other hand, white people do not live in a psychic atmosphere so highly charged. Their outlook is rationalistic and, unless a psychic impulse is of an impelling character, they tend to push it aside as irrational. Frequently, perhaps, it never comes to consciousness, or is lost in the welter of sensory experiences impinging on the individual.

In some instances with white people the "psychic hunch" comes to the surface in crisis cases and it is in these that the elements common between the two cultures are clearly seen. First, there is an emotional link between the people concerned. This has long been recognized as a typical, but not essential, ingredient. The paranormal event manifests itself through what Tyrrell has described as a "mediating vehicle," often an apparition. Less usually, a vague "feeling" is experienced. In the case of aborigines the system of totemic beliefs, which is part of their living mythology, is brought into play to mediate the information.

The mediating function of the totem is more pronounced in the case of natives who have once been

than with others. The na-
elief is that each is magically
l to his totemic animal
abels" or "barmyunbaie" in
oodenbong district) and that
ers of the same totemic
have spiritual contact with
ther through the totem.
dents concerning the death
particular man, Billie Com-
ho died last year, illustrate
ably well the impact of the
ence on differently related
s. That three natives had ex-
ces concerned with the
of one man is itself inter-
Possibly there were others
e did not come across.

Messages from Billie Combo

LIE Combo was a Gidabul
Witherabul) native of about
ho had been in a hospital at
(about fifty miles from
nbong) but who had left the
l a few days prior to his
As far as natives at Wooden-
knew he was in reasonably
ealth. He died suddenly fol-
a heart attack. The three
who stated that they had
me paranormal knowledge
mbo's death were all inter-
about a week after the

Walter Page, a native of
l intelligence, who has rep-
d his people on the Abo-
Welfare Board, said that
walking about the station at Woodenbong when he suddenly felt "dopey." He said that he had to go to his residence and rest and it was more than an hour before the feeling wore off. Page told his wife that something serious was wrong. He knew it was not to do with a close tribal relative or he would have seen in a vision his totemic rooster as he invariably does in such circumstances. His wife later went into the township where she learned of Combo's death the previous night. Although Combo was Page's first cousin he was not totemically related to him.

(b) Rene Robinson, an aged half-caste, said she was working in her cottage when she felt a "great sorrow" come over her. She knew that a member of her tribe had died, since this feeling invariably overcame her on such occasions, but she did not associate the feeling specifically with Billie Combo.

(c) Danny Sambo, a full blood, alleged by other natives to be "clever" (i.e., a witchdoctor) said that, on the night of Combo's death, he heard a crow singing. This was the totem of both Combo and himself (and others, of course) and he immediately knew that Combo had died. He said there was no doubt about his feeling that it was Combo who had died and not another native. He had, as far as could be ascer-

tained no other means of knowing of his relative's death.

These three cases range roughly from a vague feeling to complete conviction and in general this range of assurance coincides with tribal and totemic relationship. Where there is a totem manifestation, as an auditory or visual hallucination, the paranormal knowledge is most complete and the details of the experience most reliable—probably because the native is less psychically inhibited than others.

A number of natives have shown that they understand the hallucinatory nature of the totem manifestation. Walter Page, in discussing a number of experiences in which a totemic rooster had conveyed information to him of the death or illness of relatives, acknowledged that the bird heard on these occasions was not "real."

Bert Mercy and his wife Beatrice said they saw plovers circling over their hut during one night. Bert realized, he said, that there was something wrong. After a time he said to his wife, "I suppose old uncle's dead." His uncle had in fact died in Coff's Harbour (200 miles distant) that night, as they later learned. Plovers were his uncle's totem, Bert explained. He knew the plovers he and Beatrice had seen were not real but were "mind" birds. On the other hand, other natives have on several occasions claimed such animals birds to be real.

His Sister Had Died

APPARITIONS sometimes ta the place of the totemic visi or are associated with it. For ample, Alec Vesper, a Bundulu native from Pretty Gully, was ting one night with some frie in his hut. During the evenir which was still, they heard a sto fall on the roof. Vesper took t to be a sign of misfortune, sir this type of warning had occurr with him before. He could not precisely what the incident mea until later that night when he s a vision of his sister, who work in a nearby township. The appa tion stood in the doorway of hut, but did not speak. He said immediately recognized that it w an apparition (he called it a "w gai," i.e., spirit) and knew his s ter had died. She did in fact that night, as he learned by te gram the next day.

Often to aborigines the conv tion associated with a crisis c is so profound that it moves th to action. In his book *The A tralian Aborigines,* Professor A. Elkin testifies to the assurance aborigines following the receipt apparently telepathic informati

"Many white folk, who h known their native employees w give remarkable examples of aborigines' power for know what is happening at a distan

hundreds of miles away," Professor Elkin. "A man be away with his employer big stock trip, and will sud- announce one day that his is dead, that his wife has birth to a child, or that there e trouble in his own country. so sure of his facts that he return at once if he could, he strange thing is, as these vers ascertained later, the ne was quite correct; but e could have known they do derstand, for there was no of communication what- nd he had been away from n people for weeks and even ."

certainty that may move a action occurs not only with eople but is relatively com- areas where the tribe has nce broken down.

inyung (Queensland) full- Frank Mitchell, for example, pace of a couple of weeks, o such experiences. On the asion he and his wife heard ering footsteps of his de- nother on the verandah of sidence one night. Frank ted this visitation as a sign h and on the following told the station manager lenbong that his son, Bil- was in Kyogle hospital miles distant), had died he night. A telephone call d his fears.

This case in itself is not particularly convincing since the son was in hospital, but it was followed shortly afterwards by another. Frank one evening called at the manager's residence for permission to leave the settlement. When asked to give the reason he said that his brother in Brisbane (one hundred miles north) was seriously ill and would not last the night out. There was no normal means by which he could have acquired such information, nor did he know that his brother was ill. He left the station that evening by bus and arrived in Brisbane shortly after his brother died.

Totem in Dreams

As with white people, aborigines also have paranormal information mediated through dreams. Often the dream symbolism involves totemic or pseudo-totemic significance. Such dreams also are remarkable for their clarity and vividness of detail. The two cases following illustrate the form these experiences sometimes take.

In each case the informant was Owen Anderson, an intelligent caste native living on his own property at Ipswich (Queensland). Anderson said that a few years ago he was working on a dairy near Beaudesert (Queensland). His eldest sister lived in the township. One night he dreamed he was standing by a deep pool of water and an airplane flying

overhead suddenly nose-dived into the pool and disappeared without leaving a ripple. He dreamed then that the springs about Beaudesert began to flow unceasingly and he and a dream companion were soon in water up to their chests. He remarked to his companion, "I think our time's up."

He remembered the dream clearly on waking. He said the recollection of it was like the memory of a real experience. Due to the personal significance to him of dreaming of water, the dream caused him some concern and he said to a friend, "I think there's something wrong with my sister. She's pretty sick."

During that morning a police officer from Beaudesert drove out to the dairy and told Anderson that his sister had died at 6 o'clock that morning. She had been well the last time he had heard of her.

On a more recent occasion (August, 1953) when Anderson was working at Glenell Grove, some miles from Ipswich, he had a vivid dream of a great, raging flood, muddy and with a number of logs floating in it. He interpreted this dream as meaning that something was amiss with his family at Ipswich. During the morning a telegram arrived saying that his father was seriously ill in Ipswich Hospital.

Anderson then went to Ipswich and visited his father, taking it in turns with his brother to watch his father's bedside. One n shortly afterwards he a dreamed that he was standing a pool. He dived in. The w seemed endlessly deep and failed to reach the bottom. W he returned to the surface he his father standing on the b of the pool. On waking he in preted the dream as a death s His father did, in fact, die du the day.

Such experiences as those qu may be viewed from the abo inal point of view in this way their acculturation proceeds they adopt Western ways of and outlook, their psychic exp ences diminish little and are much reduced in intensity, change in nature, losing tribal magical significance and takin those characteristics which are ical of the white pattern.

Immediately the question come to mind as to whether, their assimilation into the w community, the aborigines' so tication will lead to an inhib of psychic awareness. Magic impressed my wife and me a ing that aspect of aboriginal ture which will survive others die out. We think while the aborigines retain identity, their psychical ex ences will be more frequent, profound, and in general mo liable than ours.

DREAMT
MY HUSBAND'S DEATH"

Benita Rivers

the first week of May, 1931, y husband Wilson Rivers went a business trip to Augusta, gia, several hundred miles from our home. While he was , my mother and I were ng with my brother, Lyman les, and his wife at their home artanburg, North Carolina.

rly on the morning of May 3, awakened when I heard my er getting up and preparing ve for his office. I lay awake while, thinking of my husband ondering why I hadn't heard him the day before, for it is custom to write to me day while he was away. I back to sleep after a few es and had a most amazing .

his dream I saw my husband unconscious in a hospital, fluid pouring from his . Five doctors were standing l him, expressions of concern erplexity on their faces. They liscussing my husband. One m said, "We have done all n for him. Since we do not know what his trouble is, we know nothing else to do for him."

I awoke with a start, alarmed and frightened. I told my mother of my dream, and she tried to comfort me by saying that dreams "come by contraries," and that my husband had been too busy to write.

"Your Husband Very Ill . . ."

LATER, while we were at the breakfast table, I received a telegram from the doctor in charge of the Veterans' Hospital in Augusta. It read:

"Your husband very ill. Advise you come at once."

I thought of the dream I had had just an hour or so before, and I wondered with apprehension what was its significance. My brother was called home from his office, and as he and I were leaving for Augusta I told my mother I was convinced I would never see my husband alive again.

When we arrived at the hospital and I asked to see my husband I was directed to the office of the doctor who had wired me. I went

to his office, and this is what he told me:

"I am sorry to have to tell you that your husband died about twenty minutes ago. I want you to know that everything possible was done for him. We did everything we knew to do. He was brought to us unconscious, a bloody fluid coming from his mouth. He never regained consciousness. Five doctors, including myself, tried to save his life—but we could not diagnose his case correctly. We want your permission to hold an autopsy to determine the cause of his death. Perhaps this will enable us to save other lives."

This time I was awake. But the scene the doctor described to me and the words he was saying were the same I had seen and heard in my true clairvoyant dream.

I add here two statements testifying to the truth of the events I have related: one from my sister-in-law, Mrs. Jennie Rhodes Godfrey, of Charleston, South Carolina, and one from my husband's sister, Mrs. Willie Rivers Young, of Fairfax, South Carolina.

September 7, 1955

This is to state that my sister-in-law, Benita Rivers, told me of her dream as she related it in her notes, "A Clairvoyant Dream," before going to the hospital where she found her husband, Wilson Rivers, dead. According to the doctor in charge of the Veterans' Hospital where he had been admitted, he had died under conditions almost identical to the dream she had had the night before.

(Mrs.) Jennie Rhodes Godfrey
Charleston, S.C.

September 9, 1955

I am the sister of Wilson Rivers, deceased, whose wife was Benita Rivers. I do declare that Benita Rivers told me of her dream before going to the Veterans' Hospital in Augusta, Georgia, where my brother died. She said she dreamed of seeing my brother on an operating table, that bloody water was pouring out of his mouth, and five doctors were standing beside him and one had said they did not know what was the matter with her husband and that they had done all they knew to do for him.

I know that he had died as she had seen him in her dream, because my husband, George Young, also reached the hospital after he died, and with Benita Rivers gave consent to the autopsy that the doctors wished to make to determine what he died of.

The doctor told my husband of his condition and treatment before he died, which were the same as Benita Rivers' dream as related to me.

(Mrs.) Willie Rivers Young
Fairfax, S.C.

ring the sorrows and tensions of World War I, a Scottish sinessman was bringing comfort and hope to the bereaved

HEWAT McKENZIE— IONEER RESEARCHER

Muriel Hankey

the mid-1880's, young James McKenzie bicycled from Edingh to London, a boy in his s, determined to make his way the world. He arrived on a urday with his bicycle broken only half-a-crown in his pock-He got his first job on Monday ning, after an exceedingly hunweek-end.

rom that early beginning, work- with unflagging enthusiasm often under great difficulties, aid the foundation of a subtial fortune. But his determin- and his contempt for obes led to achievement in her field as well. James Hewat Kenzie, working courageously ehalf of spiritualism and psyal research, brought respecta- to the practice of mediumship. As the founder, in April 1920, of the British College of Psychic Science, he provided a center where mediums could work under good conditions, secure from financial anxiety and protected by the supervision of knowledgeable and sympathetic leaders. Yet James Hewat McKenzie is a man of whom very few modern parapsychologists have heard.

I first met him on May 21, 1915, having answered his advertisement for a private secretary. The interview is ineradicable in my memory, it ran so contrary to my expectations. I was very young and nervous, and could not take the measure of this strong and strange personality, who recommended that I study Swedenborg and Voltaire as a preparation for

understanding the work he required of me. Within four days my life had radically changed, directed into channels which led ultimately to my present work at the College of Psychic Science (formerly the London Spiritualist Alliance) in London.

James McKenzie—the family name of Hewat was adopted when he became a speaker and writer—was born in Edinburgh on November 11, 1869. He died at the age of 59 on August 21, 1929. He had often said to me that he considered sixty years a long enough span for any man to live, and that he hoped he himself would pass on before he attained that age.

On the maternal side he belonged to an old Scottish family, the MacArthurs. On the paternal side he was a "red McKenzie" ("red" meaning red-haired and ruddy-complexioned, and not to be confused with the modern political color!), a descendant of Scottish adventurers from whom he inherited his remarkable business ability. He was always independent and unorthodox in his thinking and doing, probably a reaction to his boyhood's Calvinistic education. As a child, one of his rebellions caused him to take off his shoes and stockings and go barefoot to school in all weather, though he confessed to putting them back on again as he approached home; his independence at that time did not quite extend to braving a maternal reprimand.

He was an extremely hard-working man, of prodigious energy. He sought to extract the same unflagging zeal from weaker associates and employees, and because of his own example he succeeded to a surprising extent.

In 1895 he married Barbara Hendry, daughter of a Scottish miller. Throughout their life together she supported his every idea and ideal. As a prominent worker in the Adult School Movement, a Quaker, with one brother a clergyman and another—William Hendry—a modern pioneer in spiritual healing, she was, and is, a woman of exceptional intellect and integrity. To her husband she was both a source of inspiration and a very practical helpmate.

Christmas with a Stranger

THE narrow paths in which McKenzie had been reared, including harsh Calvinistic ideas of heaven and hell, might easily have crushed a lesser character. But just as boyish defiance had made him strip off his shoes for freedom, so later he shed the fetters on his spirit. His life was a passional search for the meaning of life and death, of love and hate, of the here and the hereafter. The manner of his entry into the study which gave him some measure of answer is an interesting one.

For some years he had devoted leisure time to social and edu- onal work—welfare, as it uld now be called. While en- ed in these activities at Christ- time, 1900, he met a stranger. s man was a traveling artist, a igner. Taking pity on his lone- ss, McKenzie offered him hos- lity on Christmas Day. During t visit, the artist disclosed that was a Spiritualist and a medi- He gave a demonstration there then, and spoke of matters un- wn to anyone present but wn to the alleged communica- which were subsequently veri- as correct.

This aroused such an intense in- st in McKenzie that he com- ely laid aside his business and oted a whole year to the pur- of further knowledge. Mrs. Kenzie has said, "It was as if had found his birthright, and ning else mattered." This leness of purpose was strongly racteristic of the man.

rom that time until his death 1929, there can hardly have n any medium of good repute— for a matter of fact, of no re- e at all—with whom he did sit, time and time again, in search. He read the annals of itualism, and studied the writ- of philosophers. Above all, he ted his own home circle, and nd in his wife an exceptionally gift of mediumship which provided constant and wise counsel for many years. I was only twice invited to sit in this intimate home circle, some time in 1917, but I clearly remember the warmth of feeling and the dignity of the presentations on those occasions. No platitudes, no empty ramblings, marred the communication. The McKenzies also built up a valuable personal library which later became the nucleus of the library of the British College of Psychic Science.

The mediums with whom McKenzie conducted experiments during the first years of his interest included such historic names as Frederick Foster Craddock, Cecil Husk, Richard Boursnell, Eva Braund and Florence MacCreadie. He made a detailed study of the work of these mediums, and of the recorded results and opinions of other investigators. He strove to understand the *modus operandi* of different forms of mediumship, and the laws which governed them. He devoted sympathetic attention to the development of psychic faculties. Knowledge thus gained undoubtedly invested him with qualities which later made him so successful in training the finest sensitives of this century.

During the terrible slaughter of the first World War he sought to bring comfort to the bereaved through the knowledge of survival and communication. His first

pamphlet, *If a Soldier Die, Shall He Live Again?* was written as an open reply to numerous letters received from the bereaved, crying for help. He next published a pamphlet, *First Steps to Spirit Intercourse,* describing the various types of mediumship and advising how to approach the séance room. This pamphlet was later incorporated as a chapter in his book, *Spirit Intercourse: Its Theory and Practice,* published in 1916. It was an excellent book for the inquirer, written by a business man in a straightforward, simple and informative style, illustrated with photographs, all at a moderate price. It ran through many editions, and was re-printed after his death by Mrs. McKenzie.

Encouraging the Sensitive

IN his passionate desire to make known the fact of survival, and the possibility of communication after death, McKenzie embarked on a crusade which continued until his death, and I believe it is not impossible for him to have continued to exert his influence from his new state of existence.

From 1915 onward he gave a series of lectures in London, Edinburgh, Glasgow and other cities. Though much of his time was devoted to spiritualism and kindred subjects, Hewat McKenzie was not idle in other fields. Material matters had to be considered, for his public campaigns and the free distribution of literature had resulted in heavy financial loss. His commercial interests ranged from the manufacture of iron ware and bicycles to cars, including ownership of what was then the largest garage in London. In between there were enterprises concerned with jewelry, aircraft salvage, aircraft components, hotel and kitchen equipment, timber, warehouses, residential property and estate development, all interspersed and overlapping. As soon as one project was launched and running, he turned his attention to another, abandoning some quite quickly but retaining so many at a time that my life was a feverish chase to keep up with him. Never a dull moment!

Despite the time devoted to lecturing, writing and correspondence, in addition to commercial commitments, Hewat McKenzie continued his own personal research work. He discovered the now celebrated medium, Mrs. Osborne Leonard, then almost unknown. By practical assistance he encouraged the gift she has used so consistently and successfully to the present day. He introduced many inquirers to her, including Robert Blatchford, and the Reverend C. Drayton Thomas who subsequently conducted such valuable experiments with her. Mr. Wesley Adams, Mrs. Lamb Fern

Mr. Vout Peters were among ine mediums with whom Mc-zie experimented, and in re-se to the numerous appeals reached him, he used to di- investigators to various of mediums, or arrange for p or individual séances in his home. He knew the difficulty many people had in seeking mediums. He also appreciated natural apprehension in the ls of the sensitives as to the in-ty of their anonymous clients. this time in Britain, medi- often had to work in secret, mall rewards, and always in er of charges under the old hcraft and Vagrancy Act. e, there were such organiza- as the Spiritualists' National n in England, but for sensi- who could not, or did not to, work under this aegis, vas difficult.)

ese circumstances led to Mc-ie's decision that what was ed was a center where medi- could work unmolested. He hat such a center would not provide them with some pro-n, but would also be a place e students could go with con-ce for advice and experience. ealized, too, that there was a ing need of good mediumship, o he visited the United States 17, to explore the possibility inging to England any medi- of particular merit.

I remember the morning when he decided to make this journey. It was immediately before he was due to leave London for a holiday in the West country—indeed, his baggage had already been sent there. Suddenly Mr. McKenzie said that he must be off to America in search of good mediums. The English holiday was canceled, baggage reclaimed and redirected, and by the following Wednesday he was on his way—something of a feat in the middle of a war, but with this man, to think a thing was to accomplish the fact.

The Brockway Case

IN the United States he experimented with Keeler, Johnson, John Slater, Mrs. Benedict and Mrs. Soule (Mrs. Chenoweth). In Chicago he met Mrs. Almira Brockway, who was planning to visit her son in Paris. She was a very fine clairaudiente, and in public demonstrations particularly she dealt in American fashion with closed ballot papers, on which questions were written by members of the audience.

Mr. McKenzie persuaded her to return to England with him to work for six months in the proposed new center, before going to Paris. By this time a Council had been formed, and Sir William Crookes, the noted physicist and psychic researcher, had promised to be Honorary President.

Mrs. Brockway duly arrived, and a series of lectures was held. Mr. McKenzie's addresses were followed by demonstrations of ballot reading by Mrs. Brockway. Question papers, pinned or sealed and sometimes written in foreign languages, were collected and handed to the chairman, who passed them one by one to the demonstrator. Her clairvoyance often went far beyond the limits of the questions on the papers, which, incidentally, were frequently handed back intact to the questioners.

About this time anxiety was being felt at the War Office at the leakage of official news, and it was suspected that some of this might be caused by officers consulting mediums. A campaign against mediums was started by a national newspaper. A journalist on the staff of that paper, through a faked introduction, made an appointment directly with Mrs. Brockway for a private sitting, which led to a dreadful experience. Mr. McKenzie was horrified to learn that Mrs. Brockway had been arrested on a charge of fortune-telling. He at once offered bail to a thousand pounds, but this was refused, and Mrs. Brockway was committed to Holloway Gaol to await trial. Mr. McKenzie thereupon approached the American Consul, and through him obtained her release on bail, but not before a week had passed, during which this sensitive woman suffered intense cold, misery and indignity. Sir Ernest Wild, K.C., was engaged for the defense. Many distinguished persons offered to be witnesses for her, but such was the law against fortune-telling at that time that the case was lost. Mrs. Brockway was fined fifty guineas and ordered to be deported. Through the influence of Lord Glenconner she was allowed to go to Paris to be with her son, a whose wish she vowed never to use her gift again for public benefit.

The Brockway case had disastrous repercussions. Although so many witnesses had willingly come forward, Sir William Crookes and others, whose names had been unavoidably mentioned, withdrew their support for the projected College, embarrassed by the unwelcome publicity.

Discipline for Mediumship

BUT Hewat McKenzie was not daunted. Contemptuous of the lack of courage shown by some of his previous supporters, he proceeded independently. In the autumn of 1919 he secured appropriate premises, and in April 1920 with the help of his wife, he founded the British College of Psychic Science. It was situated in a handsome double-fronted house in Holland Park, with lecture rooms, séance rooms, library and laboratories.

he college was the first of its in the world. The London itualist Alliance and other so-es had been in existence for y years, but they functioned fly as libraries or churches, occasional lectures. Only later they follow the pattern set by McKenzies, of providing pri- rooms and laboratories for re-ch work, lectures and study es.

Vith Mr. McKenzie as honor- principal, his wife as honorary etary, and myself as maid-of-vork in the library and general e, the College got off to a l start. Members were not lack- Miss Aimée Earle was resident ium, with Mrs. Leonard, Mr. t Peters, Mrs. Brittain, Miss mi Bacon, Mrs. Etta Mason, . Hester Dowden, and many rs on the list of attested medi- attending for private séances, p work or public demonstra-s.

regard the 1920's as vintage s of mediumship. Excellent as y sensitives may be today, they rally lack that indefinable and istent quality with which the Kenzies endowed such mediums Mrs. Eileen Garrett, Mrs. Kath- Barkel, Miss Ruth Vaughan, Helen MacGregor, Miss Nina ncis and many others. Superla- among them all is Eileen Gar- the only one, too, so far as now, publicly to acknowledge her indebtedness. It is probably only because she submitted her fine natural gifts to the strict discipline of McKenzie's training—a training in which I was privileged to serve as recorder—that she subsequently has been able dispassionately to offer her psychic faculties for intensive laboratory tests, particularly in American universities.

All those mentioned would be regarded as mental mediums, working in the fields of trance, clairvoyance, clairaudience and other phases of ESP, but physical mediumship was also examined and demonstrated at the college.

In the fall of 1920, McKenzie again visited the United States, going as far as California this time, and again meeting well-known workers, such as Professor James Hyslop, Dr. Walter Franklin Prince, Hereward Carrington, and others. On this visit he arranged for a six-months' visit from Miss Ada Besinnet, of Toledo, a voice and materializing medium.

Results of a "Grand Tour"

IN 1922, Mr. and Mrs. McKenzie toured Europe, meeting Baron von Schrenck-Notzing, Professor Dessoir and Fritz Grunevald of Berlin. In Warsaw they sat with Franeck Kluski, and obtained the famous moulds of materialized hands which were exhibited in England until destroyed during the last war.

Also in Warsaw, the McKenzies met Dr. Gustave Geley of the Institut Metapsychique, Paris, which had been founded the same year as the British College of Psychic Science. It was arranged for Dr. Geley to visit London in 1924 to lecture at the college, and to experiment in psychic photography with the "Crewe Circle" (William Hope and Mrs. Buxton). Unfortunately, on the eve of his visit he was killed in an airplane crash. The appointment which had been made on his behalf with the Crewe Circle was kept by Stanley de Brath, (editor of *Psychic Science*), Miss Felicia Scatcherd and Mrs. Hewat McKenzie. Under conditions which were considered by the participants as close to perfect as possible, a very good "extra" of Dr. Geley was obtained on a photograph.

While in Graz, Mr. McKenzie made arrangements for Frau Maria Silbert, the physicial medium, to visit the College, although she was unable to speak English and was not in good health. She made several subsequent visits, and her remarkable mediumship is remembered today by many who attended the séances. A famous conjuror who was present at one such meeting, sitting next to the medium to keep constant contact with her, is reported to have exclaimed: "It's a damn fine trick, but I'm damned if I know how she does it!"

Mrs. Etta Wreidt, the American voice medium, was another fine demonstrator who worked under Mr. McKenzie's aegis in London.

Apart from these American and continental visitors, there were many physical mediums in Britain who were brought to London periodically to work at the college.

With so many mediums brought there, it is not surprising that occasionally one did not come up to the standard required. Sympathetic with the vagaries of mediumship as McKenzie was, he would nevertheless tolerate nothing spurious and was ruthless on the rare occasions that he discerned clear evidence of cheating.

Healing was another gift which was encouraged in the College, at a time when there were considerably fewer exponents than there are today. Many people still living have cause to be grateful to William Hendry, W. E. Foster and Philip Sharplin.

The China-Breaking Poltergeist

ON his visit to Braunau, Austria in 1922, Mr. McKenzie contacted the poltergeist medium Hanni, and brought her back to England, where members of the College had the unique opportunity of studying this disturbing form of mediumship on the actual premises. The damages in breakage were very costly, but the trouble was eventually cured during the visit

ther poltergeist medium to re- e both hospitality and treat- t at the College was the mill- known as Gwen. McKenzie's had been sought by her em- ers, and he took me with him Lancashire to investigate this . We found Gwen readily re- sive to hypnotic suggestion, brought her to London for ment.

The journey down was filled excitement, as the young nan could not be left alone. en I accompanied her into the der room of a hotel, metal containers were flung about. d not see them in transit—one to view these demonstrations quely—but they were certainly g *towards* and not *from* us, from a position beyond arm's h. I rather think that Mr. Mc- zie gave Gwen some sort of notic suggestion in cafés we vis- en route (we traveled by l), lest the china should suffer same fate as in her own home in the canteen of the mill re she worked!

addition to the practical in- gation and demonstration of the College, the theory un- ying psychic phenomena was ignored. Mr. McKenzie inau- ted many groups and classes ne purely psychic and kindred s. The syllabus of the College ved a wide range; not only there classes, elementary and advanced, for theory and practice, but students were also offered a rich choice in the more unorthodox fields of telepathy, astrology, dreams, hand-reading, etc. Perhaps the most valuable and valued were the recurring classes conducted by the Principal himself. Nowhere today can be found quite the practical and wise teaching as was to be had at that time.

He was always searching for new young workers, and it was he who first detected in Dr. S. G. Soal, then a young schoolmaster, the type of mind he desired to interest in psychical research, and afforded him facilities for his early investigations.

With activities of the society running side by side with McKenzie's business interests—for the College was still a very costly "hobby" and had to be fed—no more books came from the pen of McKenzie. He had made a close personal study of mediumship in operation, both with himself and with individual sitters, and it is the loss of every student of the subject that his knowledge was never published. It is a loss, too, that Mrs. McKenzie has never recorded her own experiences and wisdom in print, except for a few scattered articles in psychic journals.

MR. McKenzie's own sensitivity was strongly expressed in his intuitive faculties. His "hunches"

never misfired. He had many experiences in astral traveling, and encouraged me to experiment with him in this field. He was also able to "dream true," and on awakening would confidently act on the content of the dream without waiting for confirmation. He had little time for leisure, but when he needed it, he found great relaxation in the cinema. His reading was among the philosophers, and he had in his own library the works of Swedenborg, Voltaire, William James and others of a like caliber. He enjoyed an occasional game of cards or a visit to the theater, but could never take a vacation without attracting round him a group of strangers and converting them to an interest, if not a belief, in psychical research.

Time, as it is measured by the clock, had no meaning for him. When other people slept, he would be wide awake. He would frequently sit up till 4 A.M. discussing psychical subjects with a willing listener, and was known sometimes to stay awake all night preparing a lecture or assessing data relating to experiments.

Hewat McKenzie never ceased to urge clergymen and all religious teachers to investigate and understand these subjects which should have been their own prerogative. On one memorable occasion he took the large Queen's Hall in London, and invited 1500 ordained preachers of various religious de nominations to attend a lecture o survival after death. Several hun dred attended. Some could not ac cept either the challenge or the re buke offered them that evening but a number did come forwar afterwards, and undoubtedly goo seed was sown. Today there exis in England the Churches' Fellow ship for Psychical Study, but ther was no such organization in thos pioneer days.

The Man Who Was Unafraid

THERE was nothing elusiv about Hewat McKenzi Square and solid as Edinburg Castle, blunt, quick-tempered, pug nacious, on occasions intolera and ruthless, not over-gifted wit humor, with an intense drivin force, a passion for truth at wha ever cost, he was nevertheless times exceedingly charming, ge tle and tender, with an appealin simpleness of heart and singlene of purpose, and able to reach th heights and depths of spiritual u derstanding. If at times he did n spare others, at no time did spare himself, and for any speci purpose he would deny himse even his cigars, his only indulgenc and fast strictly for a month order to reach some particular a tainment. He was a man who co manded a devotion that could n be accorded to a lesser personali a man of supreme moral courag

ce his passing, relatively little
gress has been made in the un-
standing of psychic investiga-
n.

I cannot do better than end with
ne excerpts from the late Dims-
e Stocker's address at the Cre-
torium on August 24, 1929,
ich expresses what his friends
l feel.

'It was my privilege to know
nes Hewat McKenzie: I recog-
ed a friend in him, and that
endship is not dissolved by what
call death. It persists; and be-
use it persists, James McKenzie
vives. How shall we speak of
r friend? Surely as the man who
s unafraid. He knew no fear.
. . . Thirty years he went in search of the truth of human survival. To the pursuit of that truth he remained steadfast. . . .

"I realize how much we, on this side of the veil, have gained by his devoted effort and service; and how greatly the cause of spiritual emancipation from the fetters of tradition and superstition, is indebted to his splendid courage and dogged tenacity. By such lives as that of James Hewat McKenzie, we find ourselves; and through that discovery we apprehend the one supreme truth which he made it his business to investigate and proclaim—the truth of Life Immortal."

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l, boring tests with ESP cards sometimes seem a far cry n the incredibly vast powers that may someday be tapped

E CARD-GUESSERS

G. W. Fisk

)R some twenty years I have been engaged in the quanti-e, experimental side of psy-al research. This has largely isted of the dull routine of guessing. Subject after sub-is induced by one means or other to spend his time in sing the order of cards in hidden deck and, if the ex-menter is lucky, a few may correctly, perhaps, three to percent in excess of what one d expect to happen by sheer ce alone.

owever interesting it may be st—with the thrill of attempt-o demonstrate the reality of nysterious ESP (extra-sensory ption; that is, the response xternal events not presented y known sense)—it often be-comes a deadly dull procedure. And the final results, after the tedious work of statistical assess-ment, are often trivial.

Then why waste time and energy on such a soul-deadening pursuit? It is a question I ask myself and am often asked by my guinea pigs. There are so many more exciting fields of parapsychological research—the study of apparitions, hauntings, poltergeists, mediumistic trance, and what not. Why waste precious time with such a child's game?

I suppose it is because of our innate urge to obtain, first, some statistical proof of the reality of paranormal phenomena, and, second, to discover what laws of nature determine the manner of their occurrence. The difficulty

with all spontaneous phenomena is that they cannot be controlled, and also, it is well-nigh impossible find the most crucial weakness of all such experiences—the possibility of chance coincidence.

Thus, to take as an example a common happening with which many are familiar: for some unknown reason I think suddenly of someone I may not have met for months or years. I turn the corner of the street and there he is in front of me. To the one who has that experience it may seem a very convincing example of telepathy or clairvoyance, but the statistician shakes his head. He may agree that it is interesting as a case of an unusual spontaneous happening, but of little or no evidential value.

The statistical bore wants to know how many times do you think of people without meeting them? How can one decide if it is more than a chance coincidence? These are questions it is impossible to answer, so we are driven to frame controlled experiments by which the answers to such questions can be given.

Hence Dr. J. B. Rhine, his associates at Duke University's Parapsychology Laboratory, and others all over the world, have been impelled to invent various card-guessing techniques. Altogether much energy and time is expended, and finally, from a veritable mountain in labor, the experimenter will be content if a tiny mouse is born. Often there is less than the squeak.

Rubbing Bits of Amber

POSSIBLY Thales of Miletus, 600 B.C., had to confront similar accusations of waste of time from the six other Wise Men of Greece when he spent his precious hours rubbing little bits of amber to see if and why the rubbed amber (Gk. *electron*) would sometimes possess the mysterious power of attracting other light bodies—little bits of fluff—to itself. One can imagine Solon discussing it with Chilo or Periander:

"Such a pity, my dear Chilo. Here is a man of great distinction, the first to make the astonishing prediction of the exact day of an eclipse of the sun, wasting his time rubbing his bits of amber. He persuaded me, one wet afternoon, when I was busy on the draft for the new constitution of Athens, to drop my absorbing, important work, to see one of his childish experiments. And nothing happened at all. All my time and his time entirely wasted. He had the grace to apologize and say that possibly the humid state of the atmosphere had caused the disappointingly negative outcome, but that seemed a very thin excuse to me. I'm afraid his brain is quite gone. Second childhood, you know."

when, a thousand years
in Elizabethan times, Dr.
n Gilbert took up the same
rubbing pursuit, did Mrs.
lose patience and chide
or setting such a bad ex-
to Junior?

he amber-rubbing continued
dically for another century
ntil Benjamin Franklin dis-
l there were two sorts of
ces—or *electrifications* as
med them—produced by
g together different kinds
erial, and these opposing
had the property of ap-
y annulling each other.
were called positive and
e electricity.

ce progress was made with
-increasing velocity and to-
turn night into day, see
ar over immense distances,
oss continents, move moun-
lestroy cities and, indeed,
to annihilate the whole
with the *electron,* and its
, the proton, neutron, po-
meson and other fellow-
ents of the atom. It is a
from the amber of Thales
hydrogen bomb.

pleasant to dream in our
imaginative moments that
we card-guessers, today, are like Thales of old, merely rubbers of amber, displaying in a very weak uncertain way mysterious forces which obtain in the new world of the mind. Thales did not realize that the tiny force he produced in his amber was akin to the flash of lightning. He knew nothing about the laws and nature of electricity. But he was the first to exhibit, in a controlled experiment, its reality.

We, too, seem to be showing the feeble manifestations of unknown forces. And who dare predict what tomorrow holds when we have explored further and deeper into these new realms of being? So, despite criticism of these primitive experiments, we carry on. We cannot discern the eventual outcome, but we obey Walt Whitman's inspired injunction:

"Allons! We must not stop here!
The earth is rude, silent, incomprehensible at first.
Be not discouraged—keep on—there are divine things well envelop'd.
I swear to you there are divine things more beautiful than words can tell."

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ience must find accurate, suitable terms, if it is to ad-
?—but will orthodox symbols suffice for parapsychology?

HERE LANGUAGE ENDS

Arthur D. Heller

IEN I first considered writ-ing a short article on the ology of sciences in general, f parapsychology in particu- thought of no more than a analysis of purely linguistic ms in daily life and in the fic laboratory. But life is than a "walking shadow ing nothing," and the di- spark, rare as it is, leads mes to unexpected intuitive . So it may have been with ticle. It has grown to some- I did not think of when I it.

ertheless, I shall have to er first the application of ge with regard to parapsy- y. The development of lan- as the supreme distinction between man and all other living creatures, has a complex history. It may well be that nouns were the first words used by the most highly developed vertebrates to communicate their sense impressions to others. Other words, such as verbs and particles, probably developed later to join nouns together and express the condition of action, or its opposite. Adjectives were added to qualify the nouns. Slowly but steadily grammar became the zenith of linguistic evolution.

It is hardly mere chance that, at its very beginning, the Gospel according to St. John puts a serious emphasis on the Word. It is no mere chance either that the Tower of Babel and its linguistic

confusion followed Man's becoming, intellectually and emotionally, "too big for his boots." In Genesis 11:6, it is said: ". . . and now nothing will be restrained from them, which they have imagined to do."

Shortly before his death, Albert Einstein said he was convinced that "perfection of means and confusion of goals are characteristic of our age." Indeed, we *are* facing a serious confusion of goals coinciding with an almost incredible perfection of means, and both may prove fatal to mankind. Apart from our utterly neglecting the Reason Why and pursuing stubbornly the Reason How, the misuse and the misconception of words and their meanings are, in my opinion, the main causes of our chaos.

In a strict sense, identity of terms and their meanings exist fully only in mathematics. Next come physics and chemistry. The exactitude of terminology in these three sciences is due mainly to the fact that frequently symbols are used rather than words. Symbols may be forgotten, but they are clear in meaning. Moreover, mathematics and even physics and chemistry are based on systems of logical thinking, clearer and more advanced than any other realm of human thought.

The peculiar fact about these exact sciences is that originally they were purely armchair scienc Their development is due to i vention and imagination. Expe ments, despite their importanc play a secondary part as compar with the intuitive role of prima thought processes.

Medicine, philosophy and ps chology lag far behind the so-call exact sciences in terminologic exactitude and in identification word meanings. As soon as enter the realms of religion, hi tory, and in particular, politics a economics, we find ourselves the midst of chaos. "Weltanscha ung," or the philosophy of l linked with a great variety of h man problems, is the best exam of human chaos.

"Occult"—"Magic"

WHAT, then, can we exp of the terminology of pa psychology, since even the old departments of human knowle show such imperfection?

Not so long ago, all sections human life and strife which co not be explained by ordinary me of scientific research, were ca "occult." The dictionary def *occult* as "obscure, hidden secr and finally as "being beyond bounds of natural knowledge." wonder that the more serious cultists" did not like to be put the same level with freaks, f and frauds, persons who, little or no knowledge of "occ

lems, have exploited public osity and gullibility.

lder than the word *occult* is word "magic." It is explained ome dictionaries as "the pre- ed art of producing miracles the aid of spirits or secret es; by invoking jinni and even n." And yet, the Magi were wise priests of the ancient ians. The Wise Men from the who brought gifts to the in- Christ were also called Magi. the assumed disciples of the l were treated with derision, the word "magic" was aban- ed when serious explorers tried isclose the miracles of human

am not aware of the exact when the term "parapsychol- was introduced, but it was wn and used long before World II. The famous *Psychische lien,* founded, in 1874, by Alex- er Aksakow in Berlin and Leip- changed its title in 1926 to *schrift für Parapsychologie.* ud to cooperate with its edi- Dr. Paul Sünner of Berlin, such scholars as Eugen Bleu- professor of psychiatry at ch University; Oskar Fischer, essor of psychiatry, and Oskar us, professor of philosophy, of Prague University; Gilbert rray, professor of classical phi- gy at Oxford University; and dner Murphy, then of the De- ment of Psychology at Colum- bia University, New York. It was about that time—in the mid-twenties—that the term parapsychology became popular in Europe. Its use has since spread throughout the world.

Enter "Magiology"

THERE have been several attempts to introduce terms other than *parapsychology,* but they were unsuccessful. After World War I, the German publishers, Sammlung Goschen, published a booklet by Dr. Karl Hermann Schmidt in which the author renamed parapsychology "magiology." For reasons already mentioned, this word was not popular; but the subdivision of magiology into three distinct groups, as mentioned by Schmidt, appears to be useful.

The word *parapsychology* conveys the idea of a science concerned with phenomena of a psychic nature, not explicable by known methods of psychology and psychiatry. These phenomena are considered parapsychological. But closer inspection reveals that many of these phenomena are not truly para-psychological, as their basic properties are of a character either physiological or physical in the sense of physics. The following table may express, more clearly than further definition, to which group the phenomena concerned seem to belong:

Supra-scientific Phenomena

I. Para-Psychological Phenomena:

(a) Thinking; feeling; reaction to external and internal stimuli; sleep dreams; inadvertent slips (mislaying, misspelling, mistyping, slip of the tongue, etc., for which the German technical term i *Fehlleistungen*); intuition.

(b) Suggestion; hypnosis; somnambulism; Ganser's symptoms (a par ticular kind of amnesia, first described by Ganser); the phenomeno known as "déjà vu" or "fausse reconnaissance."

(c) Mind-reading; telepathy; clairvoyance; psycho-graphology; pre monition; prophecy; ESP of any kind.

II. Para-Physiological Phenomena:

Control of respiratory and circulatory activity expanding to th suspension of either or both; the "Od" [According to Freiherr vo Reichenbach, the human body emanates a dynamic energy not en gendered by heat, light, electricity or magnetism, and thus not explain able so far by any of the recognized sciences. He maintained that th "halo of saints" was due to the "Od," while some physiologists, such a Haschek, offered the theory that such emanations were due to the di charge of oxydized fat. Neither theory has so far been proved.]; th sideric pendulum; divining; Mesmerism (animal magnetism); Baro Albert von Schrenck-Notzing's *Ektoplasma* [Schrenck-Notzing publishe the book, *Phenomena of Materialization* (London, 1920), one the most scientific publications of the twentieth century. He conducte experiments with Eva C., Willy Schneider, Einar Nielsen and oth sensitives, and maintained that some persons were able to "emanat a kind of plasma resembling objects, parts of human bodies, or ev whole human bodies if they were in a certain state of consciousness an kept under certain conditions. After having produced or "emanate the plasma, according to Schrenck-Notzing, they were able to abso it again without leaving any trace of these objects.]

III. Para-Physical Phenomena:

Telekinesis; levitation.

THESE subdivisions cannot accommodate all possible supra-scientific phenomena, nor even all those that have been observed at one time or another. But this cl sification seems to be sufficient the beginning of a new approa to what we still call parapsycholo

ould have been easy to add realms of human experience have generally been treated derision, such as astrology, try, alchemy and the seek- f truth through "oracles." are several reasons why I not included any of them.

ology and palmistry, if seri- practiced—which is rather are not based on supra-sci- human qualities but on ngible experience, laid down ient and modern books. The gic findings of the old eans are based on astrono- hey have, primarily, much to do with mathematics, try and physics than with ng we could call supra-sci- . The interpretations of both gy and palmistry are not d on intuition or imagina- but are based on the com- n of individual horoscopes the histories of the persons med, on the one hand; and, e other, are based on the of individual dermatoglyph- nger and palm creases) and mparison of these with the istories of the persons con- l. Both astrology and palm- are thus based mainly on y.

s different with oracles. In rn countries, oracles are not known or respected, but in and China, even in Com- China, so-called oracles are not uncommon. The wisest book of oracles is undoubtedly the Chinese *I Ging*: *The Book of Transformations*. Any serious belief in the communication of truth through oracles has, by its very nature, something of mysticism about it. Unless one is convinced of the correctness of certain axioms one cannot become a mathematician, a physicist, or a chemist.

Unless one is convinced of the existence of God, of the possibility of a divine spark being part of a human being, one can neither become a mystic nor successfully occupy oneself with anything connected with mysticism. For this reason I have not included oracles, numerology, kabbalah, invocation, voodoo, praying, and "wisdom" in the category of supra-scientific phenomena.

Abundance of Axioms

UNTIL recently it has been the trend of serious explorers of supra-scientific phenomena (and Dr. J. B. Rhine is one of the most eminent among them), to find phenomena-engendering causes by means similar to those used by the "sciences," and, in particular, by experimental psychology. Since 1915 when I encountered the phenomenon of hypnosis for the first time, and in my continuing study of it at intervals for forty years, I arrived at the conclusion that it was *not* advisable to use so-

called orthodox methods to examine so unorthodox a phenomenon.

All supra-scientific phenomena are unorthodox. One prominent characteristic of modern science, including psychology, is the belief in the measurableness of signs, symptoms, and factors. Whether you measure by the yardstick, by scales, by the microscope, or by psychological means, such as intelligence and performance tests, the principle of measuring is always the same. Yet measuring is a human invention the value of which, as such, *cannot* be measured.

Even the most exact scientists use an abundance of axioms, and they seem to be quite happy with them. But as soon as unorthodox phenomena are mentioned, the orthodox scientists have no time for axioms. Often they refuse to apply to unorthodox phenomena the very same axioms which are part and parcel of their exact sciences within the experimental laboratory.

Can Love Be Measured?

THE devotion to measurableness has gone so far that love, or what is called so, has become an object of measuring. Not only the physical aspects of love-making but even the emotional basis has, in some quarters, undergone sometimes crude, sometimes very elaborate investigations. Whether this be the assessment of chemi changes in the human body (m tabolism), or the evaluation brain-engendered electric waves means of electro-encephalograp the fundamental tendency and t exploitation of these inquiries a always the same. Shortcomings a admitted but ascribed to the fancy of the methods, *not* to t principle.

All this is, of course, within t "working scheme" man has vented to cope with the admin tration of his own affairs. T would not be so bad could pendence on science be carried its logical extreme without d gerous consequences. J. W. Dun writes in his book *Intrusions* (L don, 1955):

"Dragoon man into comp security, smother him with luxu frown upon his birthright— flaming soul'—warn him the displeasure of the herd aw any effort to be finer than standard type, nurse him in new captivity until the last ves of rebellion has disappeared: whirlpool life of Total Ritua which you have condemned will ensure that his degradatio completed in the shortest pos time. Man would become an most entirely unconscious auto tion."

DUNNE wrote these words recently, a short time befo

Similar thoughts had been essed about a century ago by Hungarian writer and sage, Madách, in his dramatic n *The Tragedy of Man.* In of the last scenes, he depicts halanster, the living quarters Man in the year 2000 A.D., entirely of glass, round in e, the height of hygiene and y. Men and women no longer names; instead they have bers. In fact, they *are* num- The new-born baby is meas- and his future is decided on spot, according to results of ratory tests. Genius is elimin- from the very beginning; to utstanding, to be "finer than standard type," is considered ealthy. Genius must therefore tamped out.

Aldous Huxley's works, in the ings of Gurdieff, Ouspenski, neth Walker, even in Gustav rink's novels and short stories, find observations similar to e of Dunne and Madách. In itshell, our endeavor to invent use more and more mechani- devices, our devotion to sci- and measurableness, our con- on that we can and shall con- nature—all these lead to ter lust for power on the one l, and de-personalization on other. As long as we use the ts of orthodox sciences for the ulation of western patterns in- to Asia (for instance, Marxism in China), we shall continue driving toward an abyss from which there will be no return, either to Man or God.

The Reason Why

THERE is a vast difference between East and West, not so much as far as civilization is concerned, but because the driving force in the West is intellectual, while the driving force in the East is psychic in character. The more mechanized we become, the further we move from what is called the Soul. The deep gap between the West and the East has not been created by different attitudes towards economics but has existed for a long time on the basis of the struggle between *mens* and *psyche.*

It is, in my opinion, the sacred task of the few enlightened men and women in the West to teach their fellows that the pursuit of the Reason How, which is identical with the intellectual, scientific trends of the West and must in the end lead to utter utilitarianism and de-personalization, should be abandoned in favor of the pursuit of the Reason Why, which is identical with the intentions by which the new approach to supra-scientific phenomena is characterized.

WILL ETERNITY LEAVE US ALONE?

A Book Review by George Hambr

YOU DO TAKE IT WITH YOU. An Adventure Into the Vaster Reality. By R. DeWitt Miller. 238 pp. New York: Citadel Press. $3.50.

REINCARNATION. The Whole Startling Story. By DeWitt Miller. 118 pp. New York: Bantam Books. 25 cents.

THE author of these two books occupies a unique place among writers in the field of psychic research and parapsychology. He is able to translate psychic data into terms easily understood by the average inquiring layman; and he has a scholarly understanding of the need for accuracy and the danger of overstatement. (His position was well-illustrated in Mr. Miller's article, "Southern California Riddle," which appeared TOMORROW, Winter 195 showing both compassion with a detachment from the Los Angel "lunatic fringe.")

Mr. Miller speaks of the wor of psychic phenomena as "the va ter reality." He wonders whethe if we chose to ignore it, this u known world—this eternity would in turn leave us alone. other words, he believes that it dangerous to try to sweep all ps chic phenomena under the carp of human knowledge.

Survival Strongly Suggested

THE book begins with seve case histories in clairvoyan and then presents a discussion precognition. He states the bel that "a wider life of things exist

ere "thoughts continue to exist
l there is a type of energy-mat-
or a phase of our energy-mat-
which is directly controllable by
ught."

Mr. Miller feels that "phan-
ns" of the living, the dying, and
dead "do not finally prove our
manent survival of bodily
ath," but that they strongly sug-
t it. In a number of short chap-
s, diverse subjects are presented:
sensitity of human genius; a
ional anticipation of the sink-
of the *S.S. Titanic;* the philo-
hic implications of psychic phe-
mena; scientific speculations on
nature of the paranormal and
relationship to man's subcon-
ous mind.

The author presents colorful
ecdotal material which would
ve strong implications, if fully
cepted, and then draws a care-
line between the material pre-
ted and his own convictions.
is is particularly true when he
ls with materialization phe-
mena in mediumship, which he
cribes as "occurring in the cru-
l borderland where two very
l worlds meet."

And then he tackles flying
cers.

He links psychic research with
ng saucers, submitting the in-
ious hypothesis that widely re-
ted saucer phenomena may be
ated to two forms of psychic ac-
ty: teleportation (the move-
ment of bodies from place to place by extra-normal means) and levitation (the floating of solid matter, or human beings, through apparent lessening of the pull of gravity).

Mr. Miller's excursion into "Saucer Land" is followed by a fascinating discussion of what he calls man's "second body," which is often referred to as the human aura. He suggests that sex will remain with us in other existences—and then he deals with "Reincarnation," and with "Bridey Murphy, Patience Worth, et al." Cautiously—but not willing to dash the hopes of believers—he states that "belief in reincarnation is not essential to our present understanding of the larger world." He adds: "Psychic phenomena, survival of bodily death, and the ethical considerations which arise from such facts are not in the slightest altered by whether reincarnation is fact or fancy."

What We Take With Us

IT must be said to Mr. Miller's credit that, in his pocket-sized volume *Reincarnation,* he does not allow the market place of mass readership to cheapen his intellectual wares. He says that, of the "basic fundamental theories of reincarnation" possibly none contain any truth whatever, but that "it is more likely that each of them contains a part of the truth, and that

by putting together all the parts, mankind eventually will arrive at the whole truth."

The small volume suggests that it was compiled rapidly; to arrive at a full-length volume it contains contributions by two other authors: James Crenshaw has a chapter entitled, enticingly, "Reincarnation For All," and Dr. Russell G. MacRobert offers "Something Better than Reincarnation," namely, a "spiritual rebirth" that does not imply a "need for us to return to earth to gain further experience and endure further discipline."

The remainder of the volume deals with subject matter closely akin to the material presented in *You Do Take It With You,* somewhat lighter and briefer in presentation. As for what we presumably take with us after death, as the title of Mr. Miller's book promises, the author assures us that "over there you will not be a formless blob of consciousness sitting on an equally formless cloud," but "all that you are and create here you do take with you." This is the one point in Mr. Miller's books that is perhaps less solidly scientific than prettily poetic.

MAN'S CONCEPT OF SPACE

THE NATURE OF SPACE. By I. Rice Pereira. 62 pages. Privately published at 121 West 15th Street, New York, 11. $3.50.

This striking monograph seeks to put into words the modern artist's concept of space. The author defines his work as a metaphysical and aesthetic inquiry, and seeks to demonstrate that the apprehension of space and the development of human consciousness are parallel.

Clearly we are not yet provided with intelligence that is sufficiently evolved to throw light on the enigma of the source of space, but we are endowed with an increasing capacity for abstraction, and if we participate in space long enough, we will doubtlessly develop our capacity for apprehending it, as we more and more become conscious participants in its mysteries.

To the primitive mind, space is one-dimensional, to the more developed consciousness, two-dimensional, and later, three-dimensional; and now in our effort to seek some logical position in relation to our spatial and temporal frame

eference, we reach out with e confidence to further dimen- al realities, as the wonder of g enlarges and expands.

ollowing, in this book, the trail man's concept of space is a re- ding journey, from Babylonian, ptian, Greek and Roman his- , through the Dark Ages and Renaissance, to the end of the n century and the endeavor in "to make a new orientation in relation to the sensible world."

Finally we witness the break- down of three-dimensional space in modern 20th century painting and the painter frozen "at the point of reference where the three dimensional world has disap- peared"—a situation redeemable in time by the parallelism of the ap- prehension of space and the de- velopment of the higher echelons of human consciousness. *O. M. D.*

GOSSIP COLUMNIST VISITS GHOSTS

OOKS DELUXE. By Danton Valker. 178 pages. New York: Franklin Watts, Inc. $3.95.

From Washington to Florida, d from Maine to Southern Cali- nia, it would be a rare family t did not harbor its own private st story, or some tale involving expansion of human conscious- s or psi phenomena. In a cynical eration, these stories remain un- orded because of the bogey of roboration and the fear of de- on—especially in the case of ondhand reporting. And yet, en we hear them, we have little ubt that the narrator is honest believing the experience, be- se we know him or know fa- ably of him, and believe that he would not exaggerate or de- ceive. The only strange thing is that so few collections of these sto- ries have been made. So, it fell to the lot of a capable writer and popular columnist to start what may very likely be a long proces- sion. Verification and corrobora- sion. Verification an dcorrobora- tion are no bugbear to him.

"This book," writes Mr. Walk- er, disarmingly, "does not set out to prove anything. Most of these stories have come to me casually through contact with professional people of reputation and standing in the course of interviewing them as a newspaper columnist. I soon blundered onto the fact that nearly every man jack of 'em has some experience." And with that he is

off on his ghostly career, with as entertaining an array of incredible spooks as you will find anywhere in the darkest archives—from Harriet Parsons' cyclist who wasn't there, through the despooking of his own country place by the ablest spook hunter of our time who was armed with exorcism more effective than bell, book and candle.

JOURNEY TO THE "PARANORMAL"

LIVING MAGIC. The Realities Underlying the Psychical Practices and Beliefs of Australian Aborigines. By Ronald Rose. Foreword by J. B. Rhine. 240 pp. New York-Chicago: Rand McNally & Company. $3.75.

Mr. Rose, anthropologist and psychologist, and Mrs. Rose made what is probably the first anthropological expedition devoted to the study of parapsychological phenomena, both experimental and spontaneous. The people studied were the natives of Australia; the area covered by the author included both the semi-acculturated and sometimes racially mixed natives of the coastal area and the almost completely unacculturated people of the central desert.

Mr. and Mrs. Rose collected quantities of native reports about spontaneous phenomena, arranged for sessions with medicine men prepared questionnaires about shamanistic feats and gathered reports from other investigators, most noteworthy of which are Drs. Ronald and Catherine Berndt. On the experimental side, they tested the psi functions of natives by the same means that are used in the Duke University Parapsychology Laboratory of Dr. J. B. Rhine, who also provided a brief preface.

As regards spontaneous or shamanistic phenomena, Mr. Rose seems to conclude that a good many of them may be due to hypnosis, and the evidence he muster in support of this view is suggestive, though not perhaps altogether definitive. As regards the result of experimental work, his conclusion is that psi-functions occur in primitives, and that some primitives—not necessarily shamans—possess these functions to a statistically significant extent.

Native Reports Reliable?

THERE can be no doubt of Mr. Rose's absolute *bona fides*, nor the scrupulous care wherewith recorded his data. The really al question is, however, not uch the care wherewith nars of spontaneous phenomena recorded, as the inherent reity of the accounts themselves. example, anyone familiar with extraordinary reliability of the Berndt as field workers will, ecessity, assign a higher coefnt of credibility to a report gave Mr. Rose, than to stories by honorable, but scientifically ained, whites who are in close act with natives. Speaking as anthropological field worker had considerable experience such sincere and decent es, I am not inclined to ac their reports of what natives or believe without some corration, anymore than I would pt without reservations Mo's description of a painting. As rds the accounts of natives, h weight must be given to the onscious distortion of percep by cultural expectations and mata.

n this context it is highly sigcant that a native accompany- Dr. Rose, who happened to him brush his teeth, described commonplace occurrence in ns extremely reminiscent of deptions of the magic cord supposed to emerge from the mouth of the tribal medicine man. One must hasten to add that Mr. Rose himself tries to explain these magic cords in a wholly naturalistic manner, suggesting that shamans pull from their mouths a certain worm which looks like mucus.

It is beyond this reviewer's purpose to seek to reopen the question of the validity or non-validity of the Duke University type of experimental work. Those who accept the Duke findings will also accept Mr. Rose's Australian findings. Those who reject the former will also reject the latter. As to the narratives about spontaneous phenomena, they are, like most similar narratives, of exactly that degree of plausibility or implausibility which the parapsychologist will consider convincing, leaving the non-parapsychologist always somewhat dubious or in need of more rigorous evidence.

Affection and Trust

THIS being said, Mr. Rose's book is of tremendous value to the anthropologist interested in human beings viewed as individuals living in a definite cultural milieu. Mr. Rose approached the native with sympathy and understanding, and the natives responded by giving him their affection and trust. He was therefore able to enrich anthropological psychology with priceless case material, casting a

flood of light upon problems of ethnopsychology as well as ethnopsychiatry. On the classical anthropological side, Mr. Rose provides the scholarly reader with an extraordinary view of native shamanism "from the inside," which is a real addition to the anthropologist's knowledge of Australia's natives. Equally valuable are the data which pertain to the obscure problem of the social and cultural function of belief in "spontaneous phenomena." This latter type of information is of especial value, since it supplements, on the social and cultural level, the information we have on the subjective psychodynamics of belief in psi phenomena.

The single greatest contribution of this work—and the one least open to challenge—is, thus, in the field of ethnopsychology and ethnopsychiatry. Its contribution to the field of parapsychology will be variously evaluated by various readers, depending on their attitude toward psi phenomena.

Vignettes of Native Life

THE casual reader, interested in good travel reportage, will also find more than enough to gratify his desire for the weird and the exotic, although the style is indifferent and the attempt to combine scientific reporting with a travelogue is not—and cannot be—wholly satisfying. On the other hand, there can be no doubt that precisely because the book also attempts to be a travelogue, the writer felt free to include in it the aforementioned priceless vignettes of native life, so often sadly lacking in straightforward anthropological field reports.

Altogether this book is worthwhile reading for the parapsychologist as well as for the skeptic, for the ethno-psychologist and anthropologist, as well as for the layman interested simply in exotic countries. On one level or another it is a worthwhile contribution to science. *George Devereux*

CURIOUS CLASSICS

STRANGEST OF ALL. By Frank Edwards. 223 pages. New York: The Citadel Press. $3.50.

This is a welcome addition to the literature of the incredible. Frank Edwards, who is a reporter, showman, and well-known commentator in radio and television, calls his book "my private collection of curious classics." Here are told again many of the old hilarious classics; the pirate gold of Oak Island, the Elberfeld horses, famous disappearances, space signals, John Keely and his mystery motor, even the last word on the flying saucers of our own bewilder

e—all with their impossible stions for which there can be answers.

tart this one early in the even- because it is improbable that will be able to put it down ore disposing of the Devil in von, which is the last of these mpish opera.

MONS REVISITED

IE HISTORY OF WITCH-RAFT. By Montague Sum-mers. 353 pages. New York: University Books, Inc. $6.00.

This is a republication of a book blished thirty years ago in Eng-d, which created quite a stir the time. The author, Rev. Al-onseus Joseph-Mary August ontague Summers, was a Ro-n Catholic priest.

Elmer Davis, the reviewer who st precisely characterized the ok wrote of it three decades ago: irmly believing in the whole raphernalia of Satanism, Mon-gue Summers has a wonderfully od time describing its nefarious gies with a gusto which even e reader of feeble faith is apt to tch."

Witchcraft being a closely guard-art, and feeling the need of ex-rt side-lighting, we called in the ly witch of our acquaintance in good local standing, who duly reported, sniffing slightly, that to her the work seemed to be tainted with ill-concealed pejorative propaganda, probably ecclesiastical. To our simple mind it seemed to be a rugged, lusty and richly documented account of certain aspects of the topic, "rather than," as the author himself says in his introduction, an attempt "to essay a somewhat muddled and confused conspectus of the whole." Thus, in this anxiety "to get down in time to the hard bed-rock of fact," which he did, thoroughly and brilliantly, he contributed an authoritative account to the vast literature of demonology. *O. M. D.*

PSYCHIC PRIMER

PSYCHICAL RESEARCH. By R. C. Johnson. 176 pages. New York: Philosophical Library. $2.75.

"I have not written this book for scholars and experts, but for the ordinary, thoughtful person who has not a great deal of time for reading but would like to understand what psychical research is all about and why I regard its implications and its future as of such importance," writes Dr. Johnson, in the same attractive and easy-flowing style which has made

such a brilliant success of his earlier work—*The Imprisoned Splendour* (New York, 1953). Now he has produced a perfect preliminary text book, or introduction, to psychical research. Everything is right about it—the angle of approach, the historical background, the selection of material, the unbiased quality of its presentation, and the careful statement of its implications and its probable impact on the future. Even the bibliography is a triumph of minimum selection.

This is the book for anyone who is aware of the wide resurgence of popular interest in psychical research and who is curious as to its past accomplishments and present stature. *O. M. D.*

THE HIDDEN POWER

DIE VERBORGENE KRAFT (The Hidden Power). By John Björkhem. Walter Verlag, Olten and Freiburg. 1954. 250 *pp.*

DR. John Björkhem holds doctoral degrees in theology and psychology. He is also a doctor of medicine, specializing in psychiatry and neurology. Björkhem has worked in mental hospitals and private practice in Sweden. In 1952 he made a three-month visit to the Parapsychology Laboratory at Duke University.

His book is that of a competent clinician. Its greater part is an introduction to parapsychology. Björkhem talks not only about the phenomena which are generally considered as established, but also about phenomena which are doubted by the leaders of the field, such as spiritualism, telekinesis, and materializations. He pays relatively scant attention to recent quantitative research, which now is widely considered as the main body of parapsychology.

Björkhem's Own Experiments

ADEQUATE orientation in parapsychology is extremely difficult. Without knowing a little about the personalities of the researchers, their degree of sophistication, working habits, or unreported mistakes, one cannot form a proper judgment. This is as true for the old-type parapsychology as it is for the quantitative experiments of later times. For example, in Björkhem's estimation, Harry Price is an extremely critical work-

nd Therese Neumann under-
years of complete fasting. Ac-
, both these cases have been
lined otherwise. This is not
it as a deprecation of Björk-
s brilliant capabilities, but
r as a little warning signal
he reader.

he greatest value of the book
n Björkhem's reporting of his
experiments in which he is
ul in describing selected cases
modest in interpretations. The
ters on healing, hypnosis, and
nometry are also very inter-
g, being the areas in which he
ost experienced.

nosis—a Magic Wand?

ORKHEM has worked with
3,000 hypnotized subjects, who
ided him with a mountain of
. Descriptions of selected cases,
clinical impressions of the
are given in his book.

he problem of the relation of
a-sensory perception to hyp-
s is very far from settled. The
time pioneers in parapsychol-
used hypnosis often and
med extraordinary results; how-
, the conditions were usually
well controlled. Often assess-
ts were lacking or not care-
made. Dr. J. B. Rhine's pub-
ed experiments, as well as some
ublished work, indicates no dif-
nce between results obtained
er hypnosis and results ob-
ed without it.

But Björkhem seems to have found the lost art again. The selected cases given in his book are very impressive. Naturally, we cannot settle the question of hypnosis by means of clinical impressions alone. Nevertheless, Björkhem's work is a new and vigorous challenge to this old problem of whether hypnosis is potentially the magic wand by which extra-sensory perception can be turned on and off.

Björkhem certainly has a personality which awakens trust and confidence in most people he meets. I had the opportunity of observing him in his work of hypnotizing. He possesses a natural talent for enveloping the subject in his own calm sympathetic feelings. This might explain his success.

Björkhem gives several examples of his hypnosis experiment. For instance, he sends a hypnotized subject to the apartment of someone whom the subject neither knows nor has visited before. The subject describes the arrangement of the rooms, furniture, people, books, paintings, etc., with a surprising amount of accuracy. Björkhem cites about sixty details which are given correctly. In spite of my sophistication as an experimentalist, I will admit that such a case does not necessarily need statistical evaluation and may be judged by other standards.

400 Psychometry Subjects

BJORKHEM has written a good chapter on psychometry, at least so far as it is based on his own observations. Psychometry is the little-investigated ability of certain persons to get impressions connected with some object, usually called a "token reading." They don't describe the objects themselves, but rather scenes of life of the people who have worn or touched them for the longest time. Usually, the impressions are concerned with dramatic or emotion-laden events, love, accidents, crimes, etc.

Björkhem has tested four hundred subjects in a rather extensive study. He claims psychometric ability with only three per cent of his subjects, which would be equal to twelve people. We are not told how he avoided the grave dangers connected with selection of the data. We have to deal with a good clinician and his judgment only, whatever its value may be.

The author is well aware of the need for safeguards. He knows how to isolate the object from the subject's senses and even knows how to exclude the possibility of his own telepathy on the subject.

Björkhem deals neatly with phenomenal-logical differences between clairvoyance and psychometry. In the clairvoyant situation the subject has either direction-perception or symbolic impressions of the object given as the target. But in the psychometric situation the subject gets information of the surroundings of the object in its past.

Another point is that subjects feel themselves transformed in the situation connected with the past of the psychometric object. They dramatize it as if they were actually present. For example, in psychometry cases concerned with crimes, the subjects often become frightened and awake from their hypnotic trance. Björkhem rightly points out parallels with mediumistic phenomena, where the same kind of dramatizations and building up of trance personalities occur. He tends to explain the mediumistic phenomena with striking parallels between trance-drama and psychometric experiences.

Björkhem states that psychometry could be the central problem out of which one could understand all psi functions. If I interpret him correctly, his psychometry is a cross-road where the possibilities of mental and physical intermedial factors of psi processes meet. On one side the impressions that sensitive persons get from objects are undoubtedly somehow connected with the physical things. On the other side, psychometry does not run mechanically but is a very selective process. Different subjects get different impressions from the objects. Usually, they pick out events associated with

tic occurrences and strong
ons.
example, from a kind of
ent with many signatures the
t picked out right away a
ed signature and events con-
l with it. Psychometry seems
like a finger pointing in be-
physical and psychical ex-
itions of psi.
most cases, present-day theo-
ave been based on the facts
d-guessing and dice-throwing
Björkhem tries to integrate
hole field, including even the
doubtful phenomena of tele-
is and materializations. This
nly forms a wide, but rather
foundation.
is surprising how often this
with a degree in theology
ders the physical explanation
si phenomena. He gives it as
ossibility among others. To
nind, there seems to be no
borderline between the phys-
and non-physical world. For
nple, he mentions the possibil-
hat waves, which are usually
osed to expand in space, could
nd in time also and therefore
ain the psychometry phenom-
He thinks that the medium-
"force" might be an energy
ined by dissolving matter in-
nergies, as is done in nuclear
ics. However, he emphasizes
psi energies should be selec-
which is not a very comfort-
concept for physics.

Psychic Healing or Suggestion?

MOST thinkers in parapsychology attribute psychic healing to psi processes like that of influencing die falls. The same effect is assumed to be exerted on the inanimate matter as in the healing situation on the cell of the living body. Therefore, they think that psychic healing could be done even with a patient who is unaware that someone is treating him. One of the hardest struggles in the healing problem has been in separating the well-known psychosomatic effects of suggestion from the supposed direct healing influence on the cells of the organism.

Björkhem takes a different view by suggesting that in the process of suggestion itself, some unknown factors might play a part. The ability to work with suggestion is not merely a question of technique but also one of special ability. Some people have the natural ability to exert strong suggestive influences wherever they go. He thinks that this undefinable something may act in the healing situation also.

Björkhem interprets the healing process by telepathy, in some deep sense of the word. This theory is closer to what many psychic healers themselves report: that they do not heal the person, but release the healing powers in the patients themselves.

Experimental vs. Clinical Research

THE fact-finding in modern parapsychology is based on clear quantitative assessments of the observations. However, Björkhem's work contains no quantitative assessments. He asserts that "the mathematical treatment of millions of trials naturally could not give any explanation; they only establish the existence of the phenomena."

This is the old fairy tale concerning "dull card guessing," which is so frequently circulated in Continental Europe. Quantitative experiments could be connected with as deeply-going problems as any other experiments. If some experimentalists scrape only the surface of the problems, that is not the fault of the method.

Some European parapsychologists still advocate the qualitative method. But much of their work is now being subjected to quantitative evaluations. The same trend is present in clinical psychology in general, the methods becoming more and more adopted for quantitative assessment.

I think it would be of value to parapsychology if Björkhem could make the same turn. A gold mine might be revealed by a quantitative assessment of his data.

The book is written in a fascinating style. The joint efforts of Drs. Wolfgang Kauter and Gerd Walther have resulted in an excellent translation. It is easily readable for the general public. Dr. Walther has inserted valuable supplements. This reviewer, being an experimentalist, enjoyed what the brilliant clinician had to say.

Karlis O

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TUDY OF
HE WHOLE MAN

A Book Review by C. J. Ducasse

A FOUNDATION SYMPOSIUM ON EXTRASENSORY PERCEPTION. Edited by G. W. Wolstenholme and Elaine P. P. Millar. 240 pages. Boston: Little, Brown & Co. $6.00.

HIS book presents the papers read by the participants in a posium on extra-sensory perion held in London in May, 5. The discussions which fol- ed the papers were recorded are reproduced *in extenso*. ey are often of great interest, hardly lend themselves to sumrization.

ll the participants were men of inction in their respective fields. ey were drawn from three cate- es of scientists: experimenters E.S.P., men specially interested in the significance of the findings, and those skeptical of the existence of E.S.P. but willing to consider the evidence.

In the first paper, Dr. Robert A. McConnell deals with the laboratory evidence for "E.S.P." defined as response to an external event not presented to any known sense. He describes a typical card-guessing experiment and lists the several factors on which depends the scientific status of the results. Of especial importance is his remark that any questioning of the validity of standard statistical procedures has to be confined to "that marginal region where their validity has never been adequately tested by experiment," and that, "as far as E.S.P. is concerned, the sole point at issue is whether . . .

hypothetical defects in standard statistical procedures can be large enough to be relevant."

Dr. Donald J. West, in the second paper, states that in his opinion the experiments with Shackleton, and a few other experiments, "constitute a perfectly good proof of extra-sensory perception," but that they nevertheless fail to convince many scientists because "the conditions which produce good scores are not understood and not reproducible," and hence "these experiments are not repeatable in the strict, scientific meaning of repeatability."

The third paper, by J. Fraser Nicol, also considers the reasons why, notwithstanding the existing strong evidence that E.S.P. occurs, the majority of scientists still view the subject with doubt, indifference, or aversion. He notes four such reasons: the apparent irrelevance of the findings to other subjects; the experiments are not repeatable; disagreement exists among psychical researchers as to the quality of much of the evidence; and claims are made that go beyond what the published evidence warrants.

The extensive discussion which followed this group of papers related chiefly to what constitutes repeatability, its importance, and how far it is true that the E.S.P. experiments are not repeatable.

Dr. G. D. Wasserman then outlined a physical "field" theory he has devised, which would account not only for what is known about the development of organic forms and about animal behavior, but also for the facts of parapsychology. The theory postulates the existence of certain physical fields not yet recognized. Unfortunately, the theory is formulated in technical terms intelligible to few besides physicists. No procedures are suggested for testing the theory.

"Accidental Synchronicity"

A paper by G. Spencer Brown then followed, in which he stated that the data of parapsychology are open to three interpretations. One, which he regards as not proven, is that paranormal communication does occur. Another is that the assumptions underlying the standard calculus of probability are to some extent faulty. And the third is that there is occasional but accidental synchronicity between a series of random numbers and a given series of guesses. He thinks that the second and third possibilities are responsible for at least some of the statistical results which have been assumed to prove extra-sensory communication.

Dr. S. G. Soal then presented briefly some of the main findings which have since been published in

ok by him and F. Bateman, *n Experiments in Telepathy*. essed the employment which made of the "differential" d, in which one notes what upon the subject's scoring from the making of a par- change in the physical or ological conditions of the ex- ent. One subject, for example, consistently high scores when gent looked at the card to be d, but scored only at the e level when the agent did ok at the card. Various points nnection with these three pa- were then discussed at some h by the participants.

e next paper on the program by M. Pobers. It dealt with ical phenomena among primi- peoples, pointing out that the ts of them must not be ac- d uncritically. They are often cond hand and usually lack sion. Some examples were giv- obers stressed that, in view of apidity with which technologi- rogress is spreading over the , the time during which care- xperimentation upon primitive les is still possible is getting .

rt from Spain

TRASENSORY perception a- mong peasant European popu- ns was then discussed in a r by J. Langdon-Davies, who ribed in some detail the extra- ordinarily high guessing scores made by three native servant girls in his household in Spain. In commenting upon them, he stressed among other things that the type of person most likely to exhibit E.S.P. is the member of an unsophisticated social environment, that the psychological relationship among the persons participating in an experiment is important, and that changes of technique in the course of an experiment may inhibit the exercise of E.S.P.

The topic of the next two papers was that of pseudo-E.S.P. Dr. Soal gave an account of the tests employing screens, which led him to conclude that the striking performances of Fred Marion are not due to possession of telepathic or clairvoyant powers; and Dr. Dingwall's paper cited a number of arresting cases of simulated telepathy, upon which he commented, giving indications as to the muscle-reading or the codes by means of which the results were actually obtained.

After the discussion of these two papers, Dr. G. V. T. Matthews contended that the navigational ability of homing pigeons and other birds does not rest on E.S.P. but has a sensory basis. He held that the arch of the sun in the sky, together with some form of time-keeping biological process, is "capable of providing both co-ordinates of a navigational grid, as well as a compass."

A paper by Dr. J. G. Pratt followed, dealing with the problems incident to the conduct of tests for the presence of an E.S.P. factor in pigeon homing. He described in some detail an experiment by him and his associates; pointed out two conceivable physical explanations for the behavior of the pigeons in it; described the sort of experiment that would exclude those explanations and hence point to E.S.P.; and stated how far that experiment had been carried out. He emphasized in conclusion that to provide a decisive test is not an easy task.

Whole Man, Whole Situation

AFTER the discussion which followed, Robert Amadou presented a paper in which he pointed out first that parapsychology, unlike other sciences, has had not only to study its subject-matter—to wit, E.S.P.—but also, and first, to establish its very existence. There is now little to be expected from mere repetition of the experiments which established it. If E.S.P. is a fact at all, it must play a part not only in card-guessing but in every physical activity. The right subject of study is the whole man and the whole situation in which E.S.P. occurs, whether spontaneously or experimentally. The main task now before us is to effect a synthesis of psychology and parapsychology.

Discussion of these contentions followed, after which Dr. W. H. Gillespie read a paper in which he mentioned a number of the cases which led Freud and several other psychoanalysts to acknowledge telepathy as the most probable explanation of some of the facts which turned up in the psychoanalytic situation in those cases. Dr. Gillespie stated that Dr. Julie Eisenbud in particular "has pushed the study of parapsychological occurrences in analysis to a point far beyond what any other analyst has dared or attempted." After some remarks on the unconscious factors which may determine a psychoanalyst's attitude towards the idea of paranormal cognition, Dr. Gillespie described briefly four E.S.P. experiences which came under his own observation. Discussion of the paper followed.

The final session of the symposium was given to a general discussion of points of special interest in the various papers or in the remarks that had been made when they were discussed.

ndor Fodor

HE HAUNTING
T THORNTON HEATH

TOMORROW Magazine presents, on the following pages, a digest of a very unusual manuscript. It is a summary of the oltergeist haunting at Thornton Heath, London, in 1938, and the ory is told by Dr. Nandor Fodor, who conducted the investigation his capacity as Director of Research of the International Insti- te for Psychical Research.

The full story of this investigation has never been in print. hort reports were published in the April, May and September 938 issues of the Journal *of the American Society for Psychical esearch, and in "A Psychoanalytic Approach to the Problems of*

Occultism," a lecture by Dr. Fodor before the Association for the Ad vancement of Psychotherapy, New York, published in the Journal Clinical Psychopathology, *July 1945, and subsequently reprinted i* Haunted People (*E. P. Dutton, New York, 1951*).

THE decided psychoanalytic turn which the experiments had take resulted in unexpected complications: in a strong resistance on th part of the Council of the Institute, and in unequivocal support by Pr fessor Sigmund Freud expressed in a letter that is reproduced—in fa simile and translation—on pages 124 and 125.

AUTHOR'S INTRODUCTION

ON March 3, 1939, before Justice Singleton in the Kings Ben Division, London, I was accused of plotting to spirit away t crown jewels from the Tower of London.

Fortunately, it was not the prosecutor for the Crown who w behind the accusation, but counsel for the defendants in a libel acti I had brought.

I confessed.

I was planning to test a medium at the Tower of London, willi to go to jail if her poltergeist could spirit any of the jewels out of t sealed and electrically protected glass case in which they are kept. Ho ever, a member of the Council of my research institute was afraid th the poltergeist might succeed. As a countess and the daughter of an a bassador of the old diplomatic school, she did not relish the prosp of a national scandal, and the experiment had to be dropped.

The purpose of the opposing counsel was to make me the butt ridicule. The attempt misfired and I won an important point.

I could have protected my reputation by introducing a letter fr Doctor Sigmund Freud, the founder of psychoanalysis, who was th living in London, in which he warmly commended this particular vestigation of mine. But because of his delicate health I refrained fr exposing him to the press barrage that undoubtedly would have lowed.

I won my libel action on two counts, and with that the excitem over the poltergeist died.

The big story behind it was never fully told. The wonder a scandal of it were too much for British consumption. Not until Ma

1945, when I lectured on the subject before the Association for the ancement of Psychotherapy at the New York Academy of Medicine, there any public discussion of this fascinating and haunting mystery. emed to be too much even for American acceptance. Every editor umbed to the spell of the story and commended it, but no one was ng to risk its publication. That is the reason the story of the Thornton lth Poltergeist that exploded like a bombshell in the London press ebruary 1938 and caused front page excitement for several days never reported in detail.

It is not exactly easy to nail an invisible criminal. And that is t a poltergeist actually is. *Polter* is German for "noise," and *geist* ns "ghost." Together, the word describes a racketing spirit that ks crockery, throws stones, makes things vanish and drives people crazy with its noisy, aggressive and frightening activities. In psy-analysis and psychiatry the word had been unknown until, in a later er published in the *Psychiatric Quarterly* and dealing with another , I described the "poltergeist psychosis" as an episodic mental dis-ance of schizophrenic character. The nature of the poltergeist still sents a tremendously speculative problem.

The story which follows is strictly factual and is supported by temporary evidence. It was written immediately after the investiga-collapsed—in the belief that psychical research must not be kept ed off from psychological discipline, and that whatever a psycho-lytic or psychiatric approach might reveal should be faced without or reproach. In the years that have since passed, this theory has recognition. Hence the circumstances surrounding the Thornton lth Poltergeist that exploded like a bombshell in the London press so conspicuously absent at the time of the original investigation.

NANDOR FODOR

ON Thursday, February 24, 1938, I established my first personal contact with the "Poltergeist of Thornton Heath" through a charming, intelligent and vivacious woman of 35 whom I shall call Mrs. Forbes. While listening to the story of her psychic past, I saw her showing signs of great nervous strain, primarily—and not unnaturally!—because of the explosive sounds with which things were smashed around her in her house.

Two people were in the house besides her: her husband, a plain, straightforward and puzzled man, and Mr. George Simmons, a shoemaker whose position was that of a lodger and friend of the family. He was a crippled man, walking on crutches, who obviously was trying to be genial and affable.

David Forbes, the son, as I was informed, was frightened by the upheaval in the house and stayed with friends for the night. As he was away from the house during most of the reported happenings, he was obviously not the focal point of the poltergeist's activities, which are so often found connected with a young person in the pubertal age.

Since this was the first day of my investigation, I stayed in the Forbes house from 11:30 A.M. until 10 P.M. During this time there were twenty-nine poltergeist-like incidents, some very impressive, but most under conditions that would not permit of proof.

Mrs. Forbes showed strong shock reactions with each incident until, late in the evening, our own spirit and laughter had a quieting effect on her. She trembled after each crash and her heart would beat very fast. This condition could not be simulated by a normal effort of will and, in case of simulation, it probably would have persisted throughout the day.

Of the twenty-nine incidents, I consider five evidential. The word to me, means I am unable to find an explanation in normal terms and that, therefore, the incident is, *prima facie,* supernormal. Four I marked as impressive, meaning that these incidents were nearer to being evidential than non-evidential. Twenty incidents fell into the non-evidential class. It is not implied that they happened fraudulently. The classification means only that in the circumstances it would have been possible for Mr. Forbes to cause them by normal means. As all the phenomena took place around her person, and as moments of diversion (a typical characteristic of poltergeist activity), the remarkable thing really is that five incidents in twenty-nine should have to be labeled supernormal, and that no subsequent knowledge should shake this conclusion.

In no instance during the day d Mrs. Forbes been detected in spicious movements. But in a mber of cases it would have re- ired no skill to fling a glass nind her when she was about to enter the dining room. If thrown high, the crash would not come for an appreciable time. She could have easily come into view with empty hands by the time the crash was heard.

THE FLOATING SAUCER

HE most startling incident of the day was attested by Dr. A. P. Wills, a retired medical ctitioner with an inquiring but ptical mind. This is Dr. Wills' ned statement:

"Mrs. Forbes was standing fac- the sink filling the kettle from tap. The kettle was in her t hand, her right was on the . Mr. Forbes, just returned m work, had taken off his col- and was in the act of placing with his left hand on the table. was standing talking to Mr. rbes, when, absolutely without y preliminaries of any sort or vement on anyone's part, a ucer appeared at two-thirds of e height of the door from the or right way up. It remained in is position for a split second, t long enough to identify it as saucer. It then split in half with loud crack, and fell vertically the floor.

"Examination of the pieces owed it to be a saucer that had d fish on it and, at the spot ere I estimated it had appeared, o small pieces of fish were found by Dr. Fodor and myself adhering to the wall.

"Mrs. Forbes stated that it was the saucer that she had used to feed her cat on, placing it outside the back door on the concrete walk."

Dr. Wills had not witnessed before his visit to Thornton Heath any psychic phenomena which he would have been compelled to accept as supernormal.

THE incident is particularly important as it breaks the principal rule of poltergeist phenomena: that the events do not happen under direct human gaze.

There was, however, another incident which occurred under the staring eyes of three observers. A glass flew out of Mrs. Forbes' hand and, as if struck by a phantom hammer, fell with a clear ringing note and broke on the floor. It happened so fast that it was impossible to say which came first, the movement or the sound. But as no such note can be struck on a glass held between two hands, I am inclined to think that the glass

was hit as it left Mrs. Forbes' hand.

This incident is admitted as evidential because it happened under direct gaze and because it is supported by other incidents.

Summing up the events of this remarkable day, there appeared to be a good case in favor of considering Mrs. Forbes a poltergeist medium. The term is not a happy one as it may convey the idea that a spirit agency is behind these varied happenings. We saw as yet no reason to assume the presence of such agency. Mrs. Forbes' own powers, acting in an abnormal or supernormal manner, might have been sufficient to explain the phenomena. But their reality first had to be established by further investigation and then there would be time to approach the subject from the scientific points of view.

INCIDENTS AT THE INSTITUTE

THE experiences so far were open to one principal objection: they all took place in Mrs. Forbes' house, where, presumably, she was prepared for each turn, whereas the observers were more or less taken unawares. Would the phenomena follow her to neutral ground and thus offer a better chance of verification?

Mrs. Forbes was quite willing to test this. On February 25, 1938, she visited Walton House, the headquarters of the International Institute for Psychical Research.

In the office, in the presence of Dr. Wills and the Institute secretary, she asked me to look into her handbag, note its contents, and search her pockets. We did so and found only odds and ends which had no significance.

We then went into the séance room, a huge studio, sparsely furnished, uncarpeted, offering freedom of movement. Presently Dr. Frayworth arrived and Mrs. Forbes suggested that we should have a walk in the room.

She was clasping a glass in both hands and the three of us were around her. Suddenly, we heard a loud clatter. Behind us, at the bottom of the door to the recording room, twelve to fourteen feet away, we saw something on the floor. It was a brassbound brush 3 inches long and 1 inch wide warm to the touch. Mrs. Forbes claimed it as her own. She said she last saw it in her bedroom at Thornton Heath, ten miles away.

We were all quite certain that Mrs. Forbes was holding the glass

n both hands all the time. She rought no brush in her pockets r in her handbag. It is true that he had not so far been searched odily. We were not yet experi- nenting and she was our guest.

We are told, in psychic litera- ure, that "apports" are warm be- ause of the molecular changes vhich the process of "dematerializ- ation" and "rematerialization" (to nake transit in space possible) in- olves. The brush was certainly varm, and it was not in the room efore. The clatter left us in no oubt that it had just fallen.

We were very impressed. It was right daylight and the conditions vere excellent. Our impression was nat it fell from above. So inter- sted were we that we were com- letely blinded to an outstanding act: that the warmth of the brush vas exactly the warmth which odily heat would impart.

By the time of the next inci- ent we had quite a company of bservers sitting near the cabinet, he curtain-enclosed space in which nediums claim to condense the psy- hic energy necessary for séance- oom manifestations. Dr. Fray- vorth and myself were walking vith Mrs. Forbes. We were at the ar end of the room and had just urned to come back when there vas a clatter and two to three yards ehind us something fell. It was a nall liverpill box, empty. Mrs. orbes said that it was probably hers, and that she saw it last in her bedroom.

At the time she still had the glass in her hands. From the other end of the room the box was seen falling by my brother, Dr. Henry Fodor of Budapest, at the height of Mrs. Forbes' body, and by Mrs. Kelly about six inches above the floor. I did not see it because I had made a complete turn; but Dr. Frayworth had not. He caught a glimpse of it above the floor. To the touch, the box was quite warm.

Between the two apports there was an odd connecting factor, the meaning of which only dawned on me later. It is that both objects fell at the moment that we were actually turning. Against this it may be claimed that the moment of turning provides the diversion which the poltergeist, by the apparent law of its activities, needs. We cannot answer this argument until we have more data at our disposal.

Next, Mrs. Forbes was asked to sit in the opening of the cabinet on a wooden chair. The curtains were drawn to her shoulders. In the cabinet on a folding table there were five tumblers, one holding a rattle, another a spent flashlight bulb. She had a saucer and a tea- cup in her hands.

Presently, we were introduced to the phenomenon of the phan- tom hammer. There was an in-

terruption. The secretary came in and the disturbance thus created made most of us turn toward the door. At this moment of diversion there was a loud PING, and the cup and saucer flew out of Mrs. Forbes' hand. The cup, drenching Countess Nora Purtcher Wydenbruck with its content, fell a yard and a half away unbroken, while the saucer, split right across, with two chips off each half, was near her on the floor.

Three witnesses saw the saucer in the air broken, one saw it in the process of breaking after it left Mrs. Forbes' hand. Subsequently, not the strongest of us was able to break a saucer of that thickness in his hands, nor was it possible to produce the sound on the saucer while being held.

An Eventful Day

FIVE minutes later the best phenomenon of the day occurred. With a bump, something dropped from the table in the cabinet. I found on the floor, away from Mrs. Forbes, the burnt out flashlight bulb, unbroken, while the glass in which it should have been was standing upright under the table well removed from the medium.

Again I repeat that Mrs. Forbes was in sight all the time, sitting in the same position, her hands in her lap. She could not have reached into the cabinet to remove the glass without being seen instantly. We wanted her to smash some of these glasses. The phenomenon, therefore, did not take us by surprise. We were concentrating on it, but got something else. The bump was very slight, as if the glass holding the bulb had floated under the table and had tipped over to make the bulb roll out. It takes very little to smash a flashlight bulb. The fall of the glass from the height of a tea table would have caused a much louder sound and the bulb would have probably exploded.

All in all we had an extremely eventful day: three mysterious apports, floating objects and the phantom hammer. I accept the incident of the floating glass as evidential. The saucer breaking was a repetitive phenomenon and began to loom as important. Regarding the apports, I hold an open mind. One supernormal phenomenon, unquestionably established, should grant the medium the benefit of doubt regarding others, until definite evidence of fraud wipes out this consideration.

We did not know whether Mrs. Forbes had been instructed in sleight-of-hand. Showmanship was in the air which she had breathed in the house of her parents.

As a child she was trained for tightrope and acrobatic dancing by an uncle who was himself an acrobat. Her mother, before she was

orn, had worked as a performer n the illusion section of the Earls ourt Exhibition. Her father also orked there, attending slot ma- nines. George Simmons, Mrs. orbes' lodger, is fond of tricks and Mrs. Forbes likes to enjoy herself. Social advancement and an escape from the drabness of a suburban housewife's life by producing phenomena are powerful motives.

A NEW SIDE TO THE PROBLEM

AT the same time, evidence was increasing that our charming iend of Thornton Heath was a eurotic subject with a good deal of isorganization in her psyche. A ory of a cross appearing on her east and a vision of her father illing her away from her hus- nd were eloquent evidence of a aumatic condition. A hysterical indness which she had suffered ne years earlier spoke of con- cts and showed the helplessness her conscious self in the grip an unconscious current of ideas. ubjective voices which she heard dicated a dissociation of her rsonality. On February 25 she ard voices in both ears. She uld only distinguish a word that unded like "pool." On Febru- y 27 she fell unconscious and nained in that state for three- arters of an hour. On waking, e felt weak and remembered ly a golden light "like a window up."

Calling any such experiences psychic or mediumistic instead of neurotic is just another way of expressing the same thing. An unadjusted personality is not easy to deal with. Dissociation brings in its wake a good deal of cunning and an ability for self-expression both on a conscious and on an unconscious level. For this reason, fraudulent phenomena should be as carefully recorded as genuine ones. If they disclose abnormal traits, they may help to bring about an understanding of the supernormal, since they well up from the same fount.

As yet we had very little evidence against Mrs. Forbes. Once, on the 25th, I saw her hand going to her left hand pocket, and I found in it, before she could claim its return, her wedding ring which had vanished earlier. Her immediate retort was that she felt a movement on that side. On Monday night, February 28, a graver reason for suspicion arose. My magnifying

glass vanished from her clasped hands. Five minutes later Mr. Simmons cried: "Hello, my ring is gone. I saw it flash by." At this moment of diversion, I saw Mrs. Forbes putting her hand down the opening of her blouse. When I asked her what was the matter, she felt sure that the magnifying glass had returned. She stood up. It was under her seat. Was Mr. Simmons lending her a hand or was he just trying to be in the swim? He seemed to be pushing himself into the foreground.

Mrs. Forbes' poltergeist was christened "Jimmy" by me. Such personification of her mysterious forces promised to be a useful psychological device, as it removed from herself the burden of responsibility and suspicion. It was just a curious coincidence that Mrs. Forbes' grandfather was also called Jimmy and that Mrs. Forbes should suddenly "realize" that he was a veritable poltergeist in the flesh. He took pleasure in tormenting all members of his family with practical jokes and made himself a thorough nuisance. Mrs. Forbes was pleased to think that the poltergeist might be her discarnate grandfather. And so that poltergeist became a ghost!

IT was shortly afterwards that Mrs. Forbes, at the house of Countess Wydenbruck, met Mrs. Elizabeth Severn, the psychoanalyst. She overheard the remark that the forces of Mrs. Forbes' unconscious mind might be responsible for the phenomena. This was pole-axing "Jimmy" and awoke disturbing ideas in her. As a result, Mrs. Forbes conceived a violent hatred against Mrs. Severn and stated that she would refuse to sit, if "that woman" were present. This violent reaction plainly suggested that she had a lot to conceal.

"JIMMY" IN ACTION

In the next two sittings, on March 17 and on March 22, good progress was made with the investigation. We were now searching Mrs. Forbes properly, and she was getting used to the idea.

At the first sitting, those present were Commander Dove, Grant Taylor, Mrs. Becker, Mr. Nicholl, Shaw Desmond, Dr. Wills, Mr. Evans, Dr. Fodor, Mrs. Becker, Miss Scott and Mrs. Hall.

Mrs. Forbes undressed in the presence of Mrs. Becker, Miss Russell Scott and Mrs. Hall, only keeping on her vest which was pulled away from her body by both Mrs. Becker and Miss Russell Scott. They satisfied themselves that there was nothing be

een it and her body. She put undergarments furnished by us, d a one-piece robe, the sleeves of ich were cut short and were d above the elbow with tapes. was daylight in a large séance m.

After twenty-six minutes of consation, Mr. Becker walked with s. Forbes, linking his right arm ough her left and holding her st. Under the gallery, Mrs. bes said she felt sick. She "felt animal in the room brushing inst her feet." Mr. Becker elled something. Mrs. Hall, Mr. smond and Commander Dove, ning over Mrs. Forbes, thought re was some kind of a scent. melled a whiff of it as I bent r Mrs. Forbes' clasped hands which she kept a Kodak film-. Mrs. Forbes' pulse was 96, hands were shaking. She in-ed that an animal was rubbing inst her feet and appealed to mmy": "If there is an animal the room—dog or cat—will you e us some material sign?" She n shook the box. Something led inside. Mr. Becker opened and took out a round silvery ect, three-quarters of an inch diameter, on a ring, with ar-shaped perforations. At the t of this, Mrs. Forbes ex-med: "A dog's bell!" It looked one, but proved to be an in-se holder, with a brown bean de which smelled like sandal-wood. Mrs. Hall, Mr. Desmond and Commander Dove identified the smell of the nut. Mr. Becker found it too faint for recognition. Mrs. Forbes' pulse was now 102.

Commander Dove then walked with Mrs. Forbes, holding her left arm. The filmbox was now sealed with adhesive tape and marked in ink. Four feet behind Mrs. Forbes something fell with a clatter. I found her clip on the floor which, she said, had been left at home. Mrs. Forbes' heart was beating wildly, her pulse 120.

Next, Mrs. Forbes clasped hands, holding her filmbox, were sandwiched between Mr. Desmond's. He was ill, his brow covered with sweat, his hands trembling. After six minutes, Commander Dove sandwiched both their hands between his. Mrs. Becker did the same. Then Commander Dove alone held Mrs. Forbes' hands. She opened them, and the filmbox was shaken. Nothing happened.

Mrs. Forbes then sat in an armchair between Mrs. Hall and Mr. Taylor, holding the filmbox clasped. Mrs. Hall, on her side, saw a small object drop, eight feet away. I picked it up. It was Mr. Taylor's little hawk which had disappeared on March 4. Mrs. Becker and Mr. Nicholl saw it drop. I sat opposite Mrs. Forbes, watching her from the corner of my eye. I saw her left hand pass to the right where a handkerchief

was hanging from her belt and then grip nervously the left arm of the chair. As the charm fell, I saw her left hand twitch.

I suggested closing the day's experiments. Mrs. Forbes, in the same position, felt something moving in her hand. Mr. Taylor had seen her make a move toward her handkerchief. Then Mrs. Forbes said she heard voices: in one ear "twins," in the other something like "sign." She opened her hand. Beside the box there was a small medal with the signs of the Zodiac.

THE sleeves in the robe she wore had been cut short to prevent, in case of successful concealment, dropping of an object into Mrs. Forbes' hands. The "dog-bell" was examined for saliva (which would have penetrated inside through twelve holes). It was completely dry. Mrs. Forbes had shown no handicap in talking. The clip was too big for concealing in the mouth. It was difficult to see how any of these objects could have been hidden internally and be recovered without telltale movements. Their arrival was a complete mystery. The hawk and the medal were produced after Mrs. Forbes broke conditions by retiring into the ladies' room, where, from an internal place of concealment, they could have been passed into the handkerchief in her belt. It did not seem reasonable to refuse her a handkerchief when we began.

The voices in her ears, before the medal apport, would make an interesting case of monitory hallucination if one could be sure that she had no conscious knowledge of the object to come. But this apport came with a rush when I suggested closing, as if she had to "unload" before she was redressed in her own clothes.

Her physiological state was interesting. She was plainly in an abnormal condition which she could transfer to Mr. Desmond. His state of distress, lasting for ten minutes, was also noticeable.

VISIONS, VOICES, CONSCIOUSNESS

OF all phenomena connected with Mrs. Forbes, apports were the most abundant. Evidential cases were very few and there were potent reasons for suspicion. Of supernormal cognition I found as yet no sign, unless I should consider her monitory hallucinations as such. But Mrs. Forbes heard voices, had visions and showed signs of lapsing consciousness.

Some of the voices may have been imaginary, or real in the sense

that they evidenced dissociation. They were heard in alternate and both ears, sometimes one voice in one ear trying to prevent her hearing in the other. She heard the name Emily in one ear. The following morning she heard another voice which, by a particular lisp-like quality, she recognized as Violet, Emily's deceased daughter. She could not understand what she was talking about, but the sudden appearance of clouds of violet perfume in the air at a later stage, also the smell of decomposition with which it alternated at her home, was one of the first hints at a severe trauma connected with her wedding night, ultimately leading to a problem between herself and her father.

Already, in intimate conversations, I had learned more of Mrs. Forbes' life history. It showed a good deal of disorganized mental activity and I had reason to assume that the poltergeist was Mrs. Forbes' unconscious self. It seemed also that our test conditions had failed to prevent her from introducing objects for apports. If she had introduced them, we had something to learn regarding control. If not, and they were supernormally produced, it was up to us to find out as much as we could about the psychological and physiological mechanism behind them. The physiological problem would be shelved by proofs of fraud but even then the psychological background of the apport and other phenomena would repay study, regardless of their evidential value.

The Development Circle

MRS. Forbes seemed her normal self in all our experiments—at least we had no reason to think otherwise. It might have proved advantageous to study her when she was not her normal self, by inducing mental states in which one could talk to her unconscious and gather information from it. So a so-called development circle was formed, in which Mrs. Forbes could sit with others around a table waiting for messages through raps or tilts, or in a trance.

These table sittings were in charge of Countess Wydenbruck, a member of the Council of the International Institute for Psychical Research. Her husband, Miss Scott, Dr. Wills and Mrs. Hall (as note-taker) were also to be present.

The plan proved to be a good one. From March 25 to April 20, eight table sittings were held before the experimental sittings were resumed. There were apports, both before, during and after the sittings, including living things. There were poltergeist phenomena, raps and breezes. The birth of trance personalities was witnessed and fascinating cases of apparent self-projection, stigmata,

monitory and olfactory phenomena occurred. The more startling phenomena still took place at Mrs. Forbes' home, but so much also happened at the Institute that there was no reason to complain.

Under a Spell

THE change in procedure was followed by a greater freedom of manifestation in several directions. In the mental field, at the very first table sitting on March 25, a symptom of dissociation emerged from which a chain of self-projection fantasies developed. Mrs. Forbes was under a spell. Fascinated by the poltergeist mystery, her imagination had seized avidly on every new experience which befell her.

The stage had been set for a first rate projection drama. On April 5 at 4 P.M., in a sitting at the Institute, Mrs. Forbes went into trance. Her heartbeats became irregular, her hands were tightly clasped and very cold. Being asked where she was, she replied faintly: "Mabel." Where? "Off licence." Who is Mabel? "My friend." She was asked to come back. She said: "I have to go to the Institute, Mabel." At 4:10 P.M. she opened her eyes and unclasped her hands. In them there was a cameo, the presence of which no one could explain. It was one of many mysteriously arriving objects.

Mabel was Mabel Brown (this is a pseudonym), a friend of Mrs. Forbes' who ran an "off license" bar. Mrs. Forbes said that we could ring her up but warned us not to mention the reason of our inquiry as Mabel would consider her mad and cut her. At 6:05 P.M., Dr. Wills rang up Mabel and this was the conversation between them:

Dr. Wills: Do you know where Mrs. Forbes is today?

Mabel: She has been to see me this afternoon.

Dr. Wills: What time?

Mabel: About 4 P.M.

Dr. Wills: How long did she stay with you?

Mabel: About a quarter of an hour.

Dr. Wills: Did she say where she was going when she left?

Mabel: No. Oh yes, she said something about going to the Institute. She said she was not feeling too good.

In view of Mrs. Forbes' request, Mabel was not cross-examined. If she was in connivance with Mrs. Forbes, the latter had to time the projection carefully. Looking into the notes of the sitting I find that at 3:42 P.M. she said: "I don't want to go off today. I want to stay here." She looked at her watch several times, and when the clock upstairs chimed the quarter she asked: "What time is that?" These are indications that she

might have been timing the projection. The irregular heartbeats might have been due to the strain of excitement, yet I hesitated to conclude that the case was one of conspiracy.

A DARK MAN . . . AND A NECKLACE

ON April 2, an excited telephone call came in the morning from George Simmons, saying that Mrs. Forbes had just come home and as she was coming down the stairs from the bathroom, a big necklace with chains and coins, weighing "several pounds," appeared on her neck and burnt it very severely. Mrs. Forbes collapsed from fright and pain and her heart was very bad.

I promised to call in the afternoon. Dr. Wills came with me. He found Mrs. Forbes suffering from first degree burns. There were two principal weals, about two inches long and one-sixteenth of an inch wide, on each side of her neck, corresponding to a sag in the silver band caused by the weight of the chains and coins. In one place there was slight blistering. The marks ran around the neck in a double line, but not continuously, the distance between them being wider than the silver band, as if this, in a hot state, had shifted on the flesh.

Five long (twelve-inch) and six short (three-inch) chains, fifteen large silver coins, and a Byzantine cross hanging from a fourteen-inch long neckband made the weight of the necklace deceptive. I was surprised to find it weighed only twelve ounces. It was of silver, of Asia Minor workmanship, but of comparatively recent date, the coins being about one hundred years old, minted at the time of Sultan Mahmud II.

This is Mrs. Forbes' own story:

"I was sweeping the hall when I heard something jingling. I asked George to listen. He heard nothing. As George went into the garden I heard it again. As we were having tea and biscuits in the kitchen I felt a tight feeling on my neck. Before George's eyes two bands of red marks appeared slowly on my neck.

"I covered them and went to the butcher. Walking along Thornton Heath Street I saw an Indian by my side. He had a shawl or something thrown across his shoulder and lots of beads. His headdress was falling back. I don't remember his face. But while he walked beside me I heard the jingle.

"I came home in about an hour.

As I was coming out of the bathroom something hot, tight and heavy was clasped around my neck. I shouted: 'George, George' and ran down. Mr. L. Milner, David's schoolmaster, was in the house, and tried to tear the necklace off but could not find the clasp immediately. The necklace got suddenly very cool. After he took it off, twice we heard groans."

Mr. Simmons confirmed this: "I heard the groan after the necklace appeared. I was in the kitchen alone. Mrs. Forbes was in the front room. It sounded so near to me that I turned round. A man in pain would utter the same type of groan. It is quite true that I saw red marks appear on Mrs. Forbes' neck in the morning. They were the same type as the burns left by the necklace, but not so severe. It looked as if a string had been pulled tight over her neck."

Schoolmaster's Statement

MR. Milner obliged me with the following statement:

"I came here at 10:45 A.M. Mr. Simmons was in by himself. We got talking. He told me that two burns had appeared on Mrs. Forbes' neck. 'She will be in at 11,' he added. 'You will see.'

"Mrs. Forbes came in at 11:05 A.M. She showed me the burns. They were faint. Then she took off her coat and went upstairs. I heard her shouting 'George, George,' and found her at the bottom of the stairs with this thing round her neck, trying to take it off. She asked George to ring you. While he was telephoning, I pulled it off. It was of normal temperature. Mrs. Forbes collapsed on a chair. The burn marks came up very red afterwards."

The story is well attested, and it has some extraordinary features full of meaning for those of spiritualistic inclination. The arrival of the necklace is preceded by monitory phenomena: Mrs. Forbes hears jingling (subjectively, as Mr. Simmons failed to hear it). Then she has a tight feeling around her neck and Mr. Simmons sees red marks appear as if a string had been pulled tight over the skin. Then a visual monition, the apparition of the Indian (the meaning of which is explained by the jingle), is added. And finally, after the arrival of the necklace—which, unfortunately, was not witnessed by anyone—we have the groans: a collective auditory hallucination.

After due consideration I reached the conclusion that the burn marks were not caused by the silver band. Mr. Milner found no heat in it and Mrs. Forbes' claim that the necklace "suddenly got very cool" seems too odd. If it was so hot on the top of the stairs that it caused severe burns, it could not have become cold in that second

or two which it took Mrs. Forbes o run down to the bottom of the tairs!

How then did the marks arise? George Simmons may have been near the truth when he suggested hat the red marks previous to he arrival of the necklace "looked as if a string had been pulled tight over her neck." Regarding the burns, the knowledge that Mrs. Forbes used to frizzle her hair herself helps. The curling iron would produce ideal burns and t would be rather difficult to judge accurately the useful heat. The burn, in its first application, might be too severe.

Clue to the Neurosis

WOULD any woman in her sane mind mutilate herself or such paltry reasons as rendering an apport more effective? Would any woman invent such an elaborate fantasy and carry it out almost to perfection?

My answer is that no woman in her normal mind would do it, but Mrs. Forbes was not in her normal mind when she had burned herself. She obeyed a queer impulse from her unconscious and his impulse (together with other phenomena of self-mutilation on which I shall presently dwell) gives us a clue to the neurosis from which she had suffered from childhood. Her immediate thought to have a telephone message sent to me fits in well with the tendency of self-punishment with a view to public exhibition.

As to the groan, there is no need to doubt that George heard it. It stood for the complaint and it came from Mrs. Forbes herself, though she may not have uttered it in full consciousness. In fact, one could hardly doubt her sincerity regarding the whole incident. The bigger part of her personality steadfastly refused to believe the things which the lesser part had done. Nothing might prove a greater shock to her than to learn the full truth.

I would have been at a loss to understand the burns attributed to the oriental necklace but for other symptoms of a constantly lurking tendency to self-punishment in Mrs. Forbes. Such tendency is accepted as an indication of a serious psychoneurosis. It immediately opens up the question whether the series of illnesses and accidents from which Mrs. Forbes had suffered throughout her life may not have been helped by an obscure desire, or skilfully used as an internal complaint.

From self-reproach to suicide, the tendency of self-punishment has a wide range of expression. The first unmistakeable sign that somewhere something was wrong in Mrs. Forbes' life was her six weeks of hysterical blindness in

1929. Her sight had returned after a physical shock.

A similar attack of blindness recurred during our investigation. My opinion was that, for reason of a false unconscious identification, she hated the sight of her husband. Unable to run away, she made herself blind. I felt compelled to tell her the stark truth. I did—and her vision returned the following day.

THE MARK OF A CROSS

STRETCHING across a period of nine years, these two attacks of blindness seemed to be a proof of the powerful influence of the forces of Mrs. Forbes' unconscious over her conscious self. That this influence was constant was proved by other phenomena between the two dates. A year after her first attack of blindness she fell into trance and saw her dead father. In this vision, her husband tried to pull her one way and her dead father pulled her the other. Then, before she recovered consciousness, her father leant over and drew a cross with his finger on her left breast. The following day Mrs. Forbes had herself examined at St. Thomas Hospital. Underneath that cross a cancerous growth was discovered which necessitated an operation.

This incident lends itself to a different interpretation from the spiritualistic one, the appeal of which lies in its apparent simplicity. The pulling two ways between husband and father is evidence of conflict. Mrs. Forbes' mother informed me that her husband never forgave her daughter for her runaway marriage. To Mrs. Forbes' conscious mind this was not a true statement. There was much attachment between father and daughter and she found her father's relationship with her husband quite satisfactory. But she admitted that her father desired her to marry his employer's son who was very well-to-do. Thus, admittedly, there was a conflict. The cross (which she could have inflicted with her nails) is symbolic of the cross which she had to bear. It is a sign of self-reproach. By it she accepts the cancerous growth (of which her unconscious is aware) as a punishment.

By the vision of her father and by the cross her unconscious is trying to give her a clue: a clue which her conscious mind is as yet unable to interpret and which her unconscious, for reasons that are best known to it, cannot present with greater clarity.

With the arrival of the poltergeist the murmurings of Mr

Forbes' unconscious grew into a shout: "The impossible has happened to me, see and understand!" Calmed by the assurances of experienced researchers, she soon accepted the situation, which gave her relief and satisfaction. Unknowingly, she had let off her pent-up conflict energies and become happier and healthier, though still a prey to her tortured unconsicous mind.

On March 25, Mrs. Forbes arrived at the Institute with a cross marked in the center of her forehead. She stated:

"Yesterday morning, about 9:30, I was brushing the hearth in the dining room. I don't know what happened. I must have lost consciousness because the next thing I knew I was brushing the floor. I remember seeing my father sitting in the armchair by the fire, smiling at me and when I looked again he had gone. George came in whilst I was sweeping the floor, looked at me and said: 'What's that on your forehead?' I went over to the mirror, pushed back my hair and there was this cross. I never felt any pain whatever."

The cross was perfectly drawn, as if by a pin or nail, breaking the skin, and it was one and three-eighths inches long and three-quarters of an inch across. The scabs showed approximately one day of healing.

When she passed into trance, her father purported to speak through her and assumed responsibility for the cross. It was a sign of protection and we were told that it would never vanish. This proved to be wrong. The cross eventually did vanish, though it had endured for nearly three months, from time to time becoming suffused with blood and standing out more clearly from the skin.

The spiritualistic explanation has the advantage of simplicity, provided one can admit the survival of the dead. It is possible, however, to explain the same facts without postulating the intervention of the departed.

In both cases it is Mrs. Forbes' father who is said to be responsible for the cross. We may, therefore, assume that the cross was identically produced in each case, and probably served the same purpose. The first cross appeared years before our experimental period. If it was produced in the same manner as the second, we know that a pin or nail might have caused it. In other words, it need not have looked more supernormal than the one we saw. Mrs. Forbes was unconscious on both occasions. It is far easier to assume that she herself produced the cross in an abnormal mental state than that her dead father scratched her by spiritual means. By placing it on her forehead she may have symbolized herself as a public person in

whom science had taken an interest or she may have obeyed an unconscious urge to make a public exhibition of her hurts or of her fear of growing insane by this appropriate sign. It is possible also that the meaning of the cross went much deeper and indicated a causal link between her disintegrated condition and her relationship to her father. The burn marks on her neck were probably ruled by the same motive as the cross. She exhibited herself as a victim of cruelty. Her repressed instinct for retaliation turned on herself. I had it from her that she was conscious of the existence of such desires and they frightened her. She felt impelled to be cruel. Her cat was found with a chopped-off toe and she was horrified at the thought that she might have been the one who mutilated it. She is an exceedingly good-hearted woman, very fond of animals and full of charity towards her fellow beings. She had no idea that she was finding a safety-valve for her savage impulses in hurts inflicted on herself.

Clawed by a Ghost Tiger

THE next incident showed how savage these impulses were. She was clawed by a wild beast: a "tiger" conjured up by her imagination. It started at her home. She claimed she smelt an animal odor, then complained that something clawed her arm. Under her sleeve five long marks appeared, soon rising into weals. Then a tiger claw fell on the kitchen table, apparently from the air. After that, the "ghost tiger" became part of her psychic repertoire. Some of the ladies who were keeping an eye on her at the Institute smelled a fetid odor that reminded them of the zoo. Presto, Mrs. Forbes turned up her sleeves and showed them marks of the tiger claw. The claw marks themselves proved nothing. She had an urticarious skin and her own fingers were sufficient to produce the marks that appeared on easily accessible parts of her body.

Unquestionably, she showed suicidal tendencies. The modern analytical idea of suicide is that it expresses a desire to kill somebody else. Self-destruction is the result of a frustration of this desire. If this was correct, something terrible must have happened in Mrs. Forbes' early life to make a killing instinct persist unconsciously through so many years. The motive of frustration behind the poltergeist disturbance now appears in a new light!

Indications that Mrs. Forbes suffered from an unconscious longing for retaliation were also found in the story of a vision which she had on Sunday, June 19, at Coulsdon, near Ye Old Fox Public House. Sitting in the field and

talking to Mr. Simmons, she saw an evil, leering face. She thought that it was the sun and closed her eyes. The vision persisted for about ten minutes. Around the head, rays like that of the sun stood out in colors. "Bremba" (her spirit control developed during the table séance), speaking about this vision on June 21, said:

"I would like you to tell the medium that the vision she saw on Sunday was a gentleman belonging to the church she was near on that day. He was hanged for interfering with small children. She was probably sitting on the spot where one of the outrages took place. Tell her he will not harm her."

ATTEMPT AT STRANGULATION

On returning to normal consciousness, Mrs. Forbes' voice was gone. She could not even whisper. Gradually, her vocal chords resumed their function and she remembered that she had the sensation of somebody very big and hard: her flesh felt hard and there was a tightening feeling around her throat as if she were being pulled up. In a few seconds she added:

"I have got a tightening on the throat now. I feel I am being pulled."

Before our eyes strangulation marks appeared on her throat: two half circles, overlapping, a quarter of an inch thick and even in depth, as if cut into her flesh by a noose. She was sitting in daylight, in an armchair. Her hands were never raised to her throat and her fingers could not be made to overlap (I made her try it) in the same manner as the half circles did. The mark lasted about forty minutes. We were told afterwards that her throat was sore for two days, she had difficulty in swallowing and she could hardly speak. The noose marks appeared again on her neck when she was talking to friends in her club.

The appearance of the strangulation marks at the Institute is attested by three witnesses besides myself (Countess Wydenbruck, Mrs. Taylor and Mrs. Kelly). In absence of normal causation, I consider it a stigmatic phenomenon. It is very striking, as there was no suggestion by the "control" of the actual presence, or intention to comunicate, of the man with the evil face. Had he made the suggestion, the spiritualistic explanation would come in: that in trying to communicate, the dead man transferred

the conditions of his dying to the medium. In the absence of supporting evidence, we have to look for motives in the medium's own psyche and wonder whether she had wished the death of the man of her vision so intensely that in her imagination she identified herself with him and had him hanged in her own body.

REACTIONS ON CLOSER INSPECTION

SO many intriguing phenomena occurred during the table-sitting period that it had now become imperative to settle the apport mystery under rigorous condition to stocking legs sewn to the sleeves of the one-piece gar- were to be at least two undressers, dition to stocking legs sewn to the sleeves of the one-piece gar- to the sleeves of the one-piece garment and encasing her hands, Mrs. Forbes was to have surgical bandages above the elbow. After she was dressed she was to be led into the séance room by two sitters, holding her hand on each side.

At the first sitting under these conditions Miss Scott and Countess Wydenbruck were the examiners, Mrs. Taylor the witness and Mrs. Hall the note taker. Mrs. Forbes undressed completely in their presence, taking off every garment. These were examined and placed aside. The library was searched beforehand; she did not enter it before the examination. She was given a metal chair in the middle of the room. Her hair, ears, armpits and her mouth were examined. She removed her false teeth herself. Miss Scott handed her a vest, then her own corset (which was again strictly scrutinized), another vest and a pair of directoire knickers with sewn-on stockings. Over this she put on the one-piece robe which zipped up the back from the waist and was tied with tapes at the neck, also at the ankles. Her shoes were shaken and examined before she put them on. A narrow belt was fastened around her waist. Then Dr. Wills was called in. He applied three inch-wide bandages above the elbow. Mrs. Devenish and Mr. Gilbert Elliott were sent for and led Mrs. Forbes by her hand into the séance room. We found, however, that Mrs. Forbes's kidney condition again and again interfered with the best laid plans. It was impossible to achieve satisfactory results as long as Mrs. Forbes would insist on periodic retirement into the ladies' room, thus breaking experimental conditions. I decided to appeal to "Bremba." On Tuesday, May 5, in a short trance sitting which preceded the experimental one,

ked for his cooperation, explain-
g that the medium would not
e dressed until after she went to
ie ladies' room, but that after-
ard I expected the sittings to go
n without a break. "Bremba"
as a bit curt but promised to do
s best.

I asked him if he could foresee
e apports we would be getting.
e said he saw something mauve
ashing by but could not tell its
ape. Also there was a little child
the offing who would bring
mething belonging to herself: a toy.

As Mrs. Forbes recovered and
r. Evans handed her a glass of
ater, her left hand fell into the
le of her armchair and then re-
rned to rest in her lap. She
ood up, and a tiny doll's cup
l on the floor.

She was weak, dejected and
ivering. We made her sit in the
fice, near the radiator. Mrs. Hall
ood by her and looking out of
e window commented on the
mber of cars outside in the
ews. Mrs. Forbes with one hand
the radiator, half rose, then
emed to bend her knees as if to
on the floor, and immediately
ere was a sound of falling a
ort distance to her left. It was
e saucer of the doll's cup.

The question now arises why
ps were not yet taken to settle
problem of internal conceal-
nt of objects by a medical ex-
ination.

THE step was a risky one. We had reason to think that Mrs. Forbes would revolt at the idea, that her husband would put his foot down, and our experiments would come to an end before we settled anything.

Already we had complaints from "Bremba" that we were trying the medium, that we expected too much, that people annoyed her by staring at her, that we could not search her any more than we did, that her husband disliked the idea of her being searched, that if we were not convinced now we should never be, that her domestic difficulties were on the increase and that eventually she would have to give up the experiments.

It was something of an achievement to be able to strip Mrs. Forbes in the presence of people to whom she had become acustomed. There was always a slight difficulty about strangers. One of Mrs. Forbes' breasts had been almost entirely removed by an operation, and her body was badly scarred by repeated draining of an abscess on the kidney. No woman likes to exhibit herself before others in such a condition. Mrs. Forbes was new to the trials of experimental investigation and we could only admire her for putting up with so much. After all, professional mediums produce their apport phenomena in total darkness and very seldom agree to complete

stripping. It stood to reason that, by completely stripping her in daylight, we should be able to catch her out if she attempted fraud. Many of her apports were completely unsuitable for anatomical introduction and the undergarments which she wore should have prevented access to them even if they had been so introduced.

It is true, though, that Mrs. Forbes rarely produced her apport phenomena in full view of the assembled company. She moved about a lot, which we could hardly prevent, as action, emotion and freedom from concentrated gaze appeared to be the fundamental conditions in which the forces of her unconscious could manifest. At the same time her perambulations in the room and up the narrow steps to the gallery could be considered as attempts to divert attention, so that everything really depended on the bodily examination and on a close observation of subsequent happenings.

As we would have had to face criticism as long as no proper medical or X-ray examination had taken place, it was now time to take this decisive step.

X-RAY MACHINE AS DETECTIVE

BEFORE the sitting on Friday, May 13, unknown to Mrs. Forbes an X-ray apparatus was installed in the small séance room which adjoined the large one. When her examination was over, I entered the Library and led Mrs. Forbes towards the small room where the X-ray operators were waiting.

I explained what I wanted, whereupon she became very excited. She was quite determined not to be X-rayed. She said that whenever she had been X-rayed in the hospital she was nervous and upset afterwards for a week. When the operator explained that this would be different from the medical X-ray, as the exposure was only needed for photographic purposes and would hardly last longer than a flash, she changed her objection. She said that her husband would protest. If this sort of thing would be going on she could not come back again. She must talk to her husband about it. Mr. Evans and Dr. Wills were present during the argument. Mr. Evans offered to ring up Mr. Forbes and ask for his permission. Mrs. Forbes answered that she must do the talking. She clearly wanted time to think and freedom from close observation. I pointed out how bad it would look if the sitters in the next room were informed that she refused to submit to being X-rayed. She finally agreed that we should

take a photograph of her pelvic region. Originally, I wanted another one of her chest but I was afraid of rattling her too much. After the pelvic exposure, I signaled to the operator to stop.

After this the sitting began. At 3:35 P.M., Mrs. Forbes walked about with Mrs. Norris and Mrs. Hughes. She folded her arms, then clasped them over her breast, then folded them again. Then she sat down and felt sick. Her arms were clasped. At 3:39 P.M. there was something in her hand. It was inside the stocking and on being pulled out through the neck it was found to be an excellent specimen of ammonite, a fossil cephalopod, or petrified snail. It was one by one-and-a-quarter inches in size.

At 4:03 P.M., when we were having tea, I was informed that the X-ray operators had bungled the job. The film (which they developed in the van below) was unexposed. I told Mrs. Forbes that the men were terribly upset and that, on reporting to their superior, they would probably be dismissed. To my delight, she suggested that if it did not cost much she would not mind the taking of another one. Whether she expected that only the pelvic region would be photographed as before, I cannot tell. At any rate, we made two exposures: one of the pelvic region and one above. This time nothing went wrong. The film of the pelvic region gave Mrs. Forbes a clean bill. But the photograph of the chest clearly showed a heart-shaped thing and a brooch under her left breast. Both were sharply outlined, and must have been next to the skin to come out on the plate so clearly.

A FALSE ALARM

THUS we had evidence that two objects were ready for apportation. We had reason to think that the signs of distress which we had so often witnessed could not really be due to the objects' arrival. It remained now to see how the two supports revealed by the X-ray would be produced.

The sitting went on undisturbed. Neither Mrs. Forbes nor the others suspected anything.

At 4:22 P.M., she began to walk about with Mr. Li and Mrs. Norris. She had both her hands clasped over her breast. Mr. Evans and I were watching closely. Her hands were slowly creeping up towards the neck of the garment and were there. I told Mr. Evans that she had got it. We asked her to show her hands. It was a false alarm! There was nothing in them.

SHE resumed her walk. As she turned her back to us we saw, over the shoulder line, from the movement of her garment, that her hands were up at the neck again, this time for a longer period. None of her companions noticed anything. It was 4:30 P.M. She turned to come back and collapsed on the floor. Her hands remained clasped and she was breathing quickly. At 4:32 P.M. she sat up and opened her hands. In them, outside the stocking, was a heart-shaped silver locket. In being placed over the X-ray photograph, it coincided completely in outline.

We now knew not only that the apport came from under her breast but also how it appeared. But as there was still another apport to come we wished to make repeated observations. I posted Mr. Evans with Mrs. Hall at the back of the room. I sat at the other end. Dr. Wills stood in the doorway, the only other direction in which she could have turned.

Mr. Goldin, Miss Robins and Mr. North walked with Mrs. Forbes. Her hands were slowly creeping up towards the neck of the garment. She became conscious of closely watching eyes. She retraced her steps and tried to change direction. Then she made an attempt to distract attention to the conservatory as if something were happening there. She failed. From 4:55 to 5:03 P.M. she made several attempts to escape our eyes. Then she dropped her hands, pointed to her left leg and said that something was there! I undid the tape and brought out the brooch. Too late, Mrs. Forbes realized that she had forgotten to be sick. She collapsed. On recovering she said that something hit her a blow on the nape of the neck. There was a slight red mark there but not vivid enough for comment.

We had indisputable evidence of fraud. But we still did not know how she got these three objects through the examination. Recalling an observation by Mrs. Price, I asked Miss Scott whether Mrs. Forbes, under any pretext, had passed her hand inside the tights. I was informed that she did. There was some trouble about her suspenders. The tights were pulled over the corset and compressed her. The suspenders had to be adjusted and she put her hand in. Mrs. Dundas observed a similar movement during the re-dressing.

It seemed fairly obvious that the real purpose of these movements was to recover the apport from their internal place of concealment and leave them under the top hem of the tights.

At the next sitting on May 17 Mrs. Forbes was undressed and examined in the presence of Countess Wydenbruck, Miss Scott, Mr. Kelly, Mrs. Taylor and Mrs. Hall

She removed all her clothing, kicked out with her leg and partly did the splits. By this the examiners wished to assure themselves that nothing was being held tight under her thighs. She then put on her corset and the tights over it. Mrs. Kelly knelt on the floor, pushed the vest inside and, with the help of the Countess, adjusted her suspenders, as it had been resolved that Mrs. Forbes must not be allowed to touch herself in any way. The one-piece garment and the bandages followed as usual.

The sitting began at 4:03 P.M. As soon as she sat down, her hands went between her legs on the chair. She complained that the tights were too tight and were cutting her. She had voiced the same complaint while yet in the library. Now she put both hands down and pulled and tugged. Mr. Evans thought that she must have brought the apports above the belt line. I asked Countess Wydenbruck to feel her breast unexpectedly. Under the pretext of feeling her ribs she made a thorough search without finding anything. She walked up and down the room with Dr. Wills, Miss Brett, Countess Wydenbruck, Mrs. Kelly, Mrs. Harwood and Mr. Evans. It was noted that her clasped hands were now working on her robe. She said: "I think we are going to be unlucky."

IF she had something hidden internally, she seemed unable to get it out. For the first time in our experiments we had a complete blank. It was very regrettable.

At 5:50 P.M. we closed the sitting. During redressing, Mrs. Forbes felt very sick and was scratched by the tiger. As the complaint continued, she was asked to remain awhile and sit down on the settee. Presently she began to swell up in the abdomen. There was a muscular contraction there and a throbbing which was distinct from her heartbeat. It did not coincide with her pulse. Dr. Wills thought it was due to the throbbing of her flesh. She looked very big. The tape measure gave her waist line as thirty-two inches. Her normal waist line, as found afterwards, was twenty-nine inches. Her skirt had to be opened and her corset had to be undone. Through the opening she pushed her hand in, massaged her stomach and pushed her hand right down between her legs. After a good deal of activity, she clasped her hands on her knees and complained of a sudden attack of pain. In a whisper she asked for a drink. Then she opened her hand and we saw two apports; a small cut stone (13/16″ x 5/8″) and an old coin (13/16″ in diameter and ⅛″ thick). She was trembling all over. Both objects gave her a sensation

of burning. Some time after, she complained of a stinging sensation on the outside of her thigh. Countess Wydenbruck and Mrs. Kelly felt a nut-like protuberance. It was suggested that she should walk. As she stood up a stone scarab (1¾") fell to the floor. The bump on her hip was now gone. It appeared as if it had been connected with the coming of the scarab. In place of the bump there were two parallel red marks on her hip, about two inches long and nearly one-quarter inch thick. The skin was not raised. Mrs. Forbes said that the back of her hips was also swelling. I was permitted to feel it and I agreed that it was so. Later I found this swelling gone.

END OF A "PSYCHIC CAREER"

HER abdomen was still swollen. As her corsets were undone, it became necessary to dress her. The men left the room. She was undressed completely. Nothing was found in her clothing. She then dressed. When she was ready and stood up, a four-inch square piece of linen fell between her legs to the floor. She picked it up, smelled it, and cried that it did not smell.

By her anxiety she gave herself away. I *could* detect a faint, acrid smell. So could Mr. Evans. When the linen was discovered, Dr. Wills was on the telephone. As I put Mrs. Forbes on the scale in the séance room to weigh her, Dr. Wills came in. Mrs. Forbes asked him if he had seen the linen. There was fear in her eyes as I handed it to Dr. Wills. She said to him: "It does not smell," but Dr. Wills had a cold and could not say for certain.

We were quite sure from where the linen came and what purpose it served. Messrs. John Bell & Croyden, to whom we sent it off for analysis, confirmed that the damp mark on it was very likely due to internal discharge.

Mrs. Forbes, as she was leaving, collapsed at the bottom of the staircase. She said that she fell like a log and hit the stone floor with her head. We found no sign of a bruise, but the swelling in her abdomen was gone.

Now we understood the suspicious movement which Mrs. Price noticed. The apports gone, she could no longer hold the linen with a muscular grip. It had fallen into her undergarment and had to be replaced.

Her abdominal distension must have been a hysterical condition produced by discomfort and a desire to bring the apports, at all

cost, to daylight. Unfortunately, I had not seen or felt the nut-like swelling and can, therefore, pass no opinion on it.

She was, however, aware of the disaster that was slowly overtaking her psychic career. Two days after the linen wrapper was found, she had a fantasy of a vampire visitation during the night while she was in bed at home. She spoke of feeling a dead, cold human body in her bed, then of the flutter of bird's wings, a bite on her neck and a slow loss of blood amid unspeakable horror.

That this experience was not just a plain nightmare was shown by two puncture marks on her neck. Unfortunately, they did not comply with vampire traditions. They were at the back of her neck and not anywhere near the jugular vein. They looked self-inflicted, probably by the two ends of a hairpin, and belonged to the class of self-mutilation fantasies that she so abundantly produced.

The Problem Solved

WE had now reached the end of a long quest. We had obtained the answer to the puzzling problem how, at each experimental sitting with Mrs. Forbes, three or four objects could have made their appearance as apports by other than supernormal means—in spite of the fact that she was completely undressed and searched, and that the sitting took place in daylight.

Throughout this investigation we were trying to establish happenings that run against the known laws of nature. What we succeeded in establishing was that, as far as apports are concerned, they do not run against these laws. The X-ray exposure and the finding of the linen must needs invalidate the total series of our apport experiments. Mrs. Forbes can no more be credited with her past apport record. We cannot prove regressively but there is no need to make the attempt. Our findings automatically deprive Mrs. Forbes of all benefit of doubt. The spirit of scientific research demands that her apport phenomena should be declared null and void.

It remained to envisage whether during these sittings she may not have been suffering from an alteration, and produced phenomena by normal means of which afterwards she would retain no recollection. Regarding this, the position is that barring the states of spontaneous and hypnotic trance, there was no break in her memory. She knew perfectly well what happened at our sittings and found keen delight in recollecting it. Moreover, her attempts at diverting attention and her well-planned movements left no doubt that she was aware of her chances to produce the hidden objects with maximum effect. The reactions of "Bremba," when con-

fronted with our findings, were also incriminating.

Until May 24, Mrs. Forbes was under the impression that the X-ray experiment was a failure. Certain unexpected developments made it imperative that she should be spared further shocks. On May 24, an anonymous lady had rung her up at home and told George that she was a fraud though probably an unconscious one. This gave her an opportunity to tell me: "I feel there was something on the X-ray plate." I admitted that there was and told her that we should discuss it later during the day.

A TRAUMATIC DEVICE?

THE discussion took place in the friendliest and gentlest manner. It was, in itself, a test. I was watching her reactions.

She saw the X-ray photograph and she wanted to know whether the objects were inside her stomach. I told her that they were next to the skin. She asked why I did not arrange for a medical examination. I answered I was afraid that it would have been the last straw to break the camel's back. The X-ray was as satisfactory and served the same purpose. If she refused, at first, to submit to this, she would have had more reason to object to the medical examination. Then I told her about the chemical analysis of the linen and of our conclusions that the apports were wrapped inside. She professed to know nothing about it and timidly suggested that we might ask questions of "Jimmy." She left in a state of extreme distress and misery.

There was no more talk about these findings until May 31, when, after Mrs. Forbes passed into trance, I asked "Bremba" for an explanation regarding the linen. His tone became agitated and he answered: "At the time there was more than one lady in the room. I leave you to draw your own conclusion." This was a very stupid statement. An alleged spirit control ought to have shown more sense than to hint at a frame-up. The accusation showed that the medium was cornered, and it alienated the sympathies of the ladies who so far were the medium's best friends and were ready to make any allowance for her. It *was* the straw which broke the camel's back.

The Real Meaning

I think the time has come for psychical reseach to make a new departure and admit a third consideration as equally important: was the occurrence conditioned by

a traumatic drive? If it was, it should be considered as a phenomenon even though it was deliberately fraudulent. In the mental processes that precede or accompany it, there must be a key to the real meaning of the phenomena.

Psychical researchers of today are apt to frown at unconscious fraud. My plea to spend time and trouble on deliberate fraud is not likely to receive sympathetic hearing. I shall be asked what is a traumatic drive and what are the signs by which its presence may be recognized.

To prove my case, we must go back to the beginnings of our experiments. We will then find that the first apports were so little defined that they fell into the general class of poltergeist manifestations. The neurotic origin of such disturbances is almost the only outstanding fact which we know about them.

A traumatic drive is a signal from the unconscious of trouble below. The first apports were clearly due to such signaling. The existence of this connection was revealed by the crisis which followed her apport phenomena. These crises spoke of a traumatic root.

It is impossible to say when the first fraudulent apport was produced. At first she may not have been fully conscious of what she was doing. She lived in an enchanted land in which stark terror was followed by transports of delight. To any attempts at mystification there seemed to be a marvelous response in spontaneous phenomena. Mischief was their apparent keynote.

The very choice of certain objects has a traumatic message. The symptoms of distress which Mrs. Forbes exhibited before the arrival of her apports, and many of the monitory hallucination which we recorded, were similar keys. They emphasized the unconscious origin of these manifestations, they were dumb and confused complaints and pleas for help on the part of the forgotten child.

To sum it all up: Mrs. Forbes in the Court of Psychical Research has ruined her case for apports. All her claims on this score must be rejected. But out of court we must admit that the case is of extreme interest and that it strongly argues for a new departure in psychical research.

Letter from Professor Sigmund Freud

Translated from the German original reproduced on opposite page.

22. XI. 1938
20 Maresfield Gardens,
London, N.W. 3.
Tel. Hampstead 2002

Dear Sir:

You may not realize that for a man who, to begin with, is unwilling to believe in supernormal happenings, the reading of these minutes about precautions, statements of witnesses, etc., is a strain, especially where the shallow pranks of a so-called poltergeist are concerned. But I have persisted and, in the end, I have found myself richly rewarded.

Your attempt to turn the interest from the question whether the observed phenomena were genuine or fraudulent, your efforts to study the medium psychologically and to uncover her previous history seem to me to be the right steps in coping with the work which will lead to the elucidation of the phenomena under investigation.

It is very regrettable that the Institute for Psychical Research would not follow you. I also hold it very probable that your conclusions regarding this case are correct. Naturally, it would be desirable to confirm them by a real analysis of the party. This apparently cannot be done.

With many thanks for the interesting material,

Yours faithfully
(signed) Sigm. Freud

Dr. Nandor Fodor
191 Park West, W.2.

PROF SIGM. FREUD

20 MARESFIELD GARDENS
LONDON, N.W.3
TEL: HAMPSTEAD 2002.

22. XI. 1908

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